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[Andrew F. Browne, writing as:]
Owen Roe. A Celebrated Case. The
—Bishop of Belleville, ILL., vs. —
St. Patrick's Parish, E.St.Louis. (1900)

ILLINOIS HISTORICAL SURVEY

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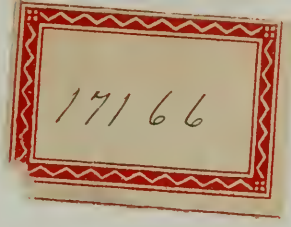
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A CELEBRATED CASE.

THE BISHOP

OF BELLEVILLE, ILL.,

VS.

ST. PATRICK'S PARISH,

EAST ST. LOUIS, ILLINOIS.

ITS HISTORY AND MORAL LESSONS.

BY OWEN ROE.

ANDREW F. BROWNE, MANAGER,
Laclede & Vandeventer Aves.,
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We beg leave to call the attention of our friends to the announcement of the Wabash Railroad on the back cover, and assure them that our experience with the management of that road justifies us in saying that those who desire first-class accommodations will not be disappointed should they travel along that route.

The cut on the opposite page represents St. Patrick's church, school and parochial residence, extending over an entire block from Sixth to Seventh streets on Illinois avenue, one of the most prominent thoroughfares in East St. Louis. The value of the property and beauty of the surroundings our readers can imagine. All this was paid for by the Irish-American families of the parish with the exception of two or three prominent French families. And yet Bishop Janssen, in his desire to add this magnificent property to that already controlled by his Priester-Verein, was blind and deaf to every appeal of the parishioners for an Irish-American pastor, until Rome, through the good advice of that wise, discreet and holy man, of unquestioned diplomatic ability, the Apostolic Delegate, Most Rev. Bishop Martinelli, said to the good (?) Bishop stop, you have gone too far, remove the ban of excommunication, they do not deserve it, give them a priest of their own nationality. Thus has the most noted controversy in the history of the Catholic Church in America ended in a glorious triumph for the people. And thus our Apostolic Delegate has earned the love, blessings, and everlasting gratitude of the Irish-American people, not only of East St. Louis, but of every city and town in the United States where an Irish organization exists, as well as that of the people in Ireland, who have watched this case with keen interest, and will honor him for his just decision.

CONVENT SCHOOL.

ST. PATRICK'S CHURCH.

PAROCHIAL RESIDENCE.

Photo by F. E. Brockmeyer.

PREFACE.

"Speak of me as I am; nothing extenuate,
Nor set down aught in malice."

[*Othello*, v–2.]

DURING the process of this Celebrated Case before the Apostolic Delegation, and before the court of public opinion, we have advised and others of high station in the Church have advised the publication of this work, giving some sort of logical order to the vast mass of desultory matter which appeared in the public press in reference thereto, and taking occasion to set forth the teaching and spirit of the Church upon the principles involved in the controversy.

We wish that the work were entrusted to more skillful hands, but while many had expressed the desire to see it done, no one seemed inclined to assume the task.

To take advantage of the wide-spread interest elicited in this case, the work ought to have been undertaken long ere this. As it is, we do not claim the credit of supplying this want. Indeed, had we not been repeatedly invited to perform the task we would humbly have escaped it. The arguments urged on us, and which finally persuaded us to comply with the earnest request, were that as we were an active participant in the great contest and familiar with its subject matter, we would thus be more fitted for the work than others who would probably give the public a mere hoc post hoc narration of the case.

The present work opens up ground new to many. Because the Church lays such stress upon the necessity and maintenance of authority, without which there could be no government, no unity, no order, some light minds charge her with absolutism or autocracy. We have endeavored to show that there is no government in the world so democratic in the true sense than the Roman Catholic Church. She knows no acceptance of persons, and therefore

is she guided in her legislation by the principles of justice and equity. No government has, nor can have, a higher concept of that supreme law, which is the welfare of the people, than Holy Mother Church. The people are the little ones entrusted to her by Jesus Christ. She cherishes them in her divine maternal instincts as she does the apple of her eye. Who becomes a stumbling block to the people is the enemy of the Church. Knowing this we never wavered in our belief, during the prolonged contest, that victory would crown the people's efforts to secure those time-honored canonical privileges which the Church has accorded her children from the earliest times.

The object lesson which this case affords is a most salutary one to clergy and people. Many of our bishops and pastors were little monarchs who set at naught the judgment and will of the people. In this they are certainly not in harmony with the mind of the Church, but in direct opposition to her spirit and will. The people will become more Roman as they are taught to turn to the central authority of the Church in their complaints against unjust ecclesiastical rulers. And in becoming more Roman they become more Catholic. "If you be Christians be you also Romans," declared St. Patrick to his disciples, as recorded in the "Book of Armagh."

If in our dealing with certain social and religious evils we found it necessary to probe and cauterize here and there, we assure our patients that a scientific treatment of the case demanded it, and we assure them further that we deeply cherish their best interests. After the spirit of St. Paul we say to them: "I write not these things to confound, but to admonish you as my dearest children."

O. R.

MIECISLAS HALKA DE LEDOCHOWSKI.

Count of Ledochowski and Cardinal-Prefect of the Propaganda.

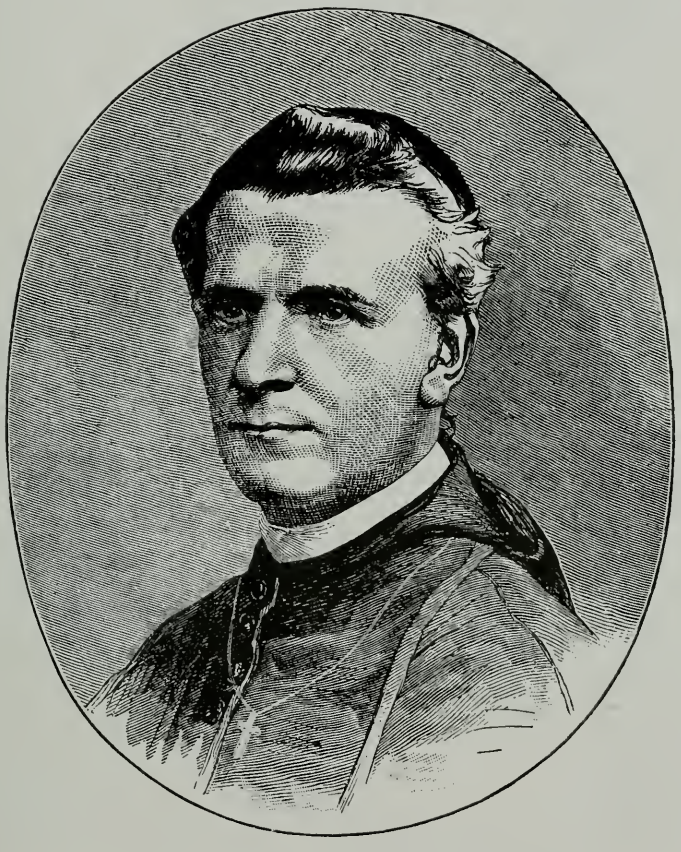
This illustrious dignitary of the Church is the eldest son of Count Joseph of Ledochowski. He was born October 29, 1822, at the domain of Ledochow in Galicia.

On leaving the Ecclesiastica Academia he was sent to Madrid as secretary to the Nunceo in Spain, and subsequently discharged the important functions of Nunceo Apostolic in Brazil, Portugal, Chili and Belgium—in all these countries winning the esteem of the diplomatic corps. He was consecrated Bishop in 1861, was promoted to the Archiepiscopal see of Gnesen and Posen in 1865.

The Archbishop joined the other Archbishops and Bishops in a protest against the Prussian May Laws of 1873, and on his refusal to appear before a criminal court, was fined repeatedly, till all his property was seized. He was then imprisoned at Ostrowo. At the same time 1,100 priests were undergoing prison life in the German empire.

After his release from prison he was raised to the Cardinalite, and finally advanced to his present exalted position as Prefect of the Propaganda. This distinguished confessor of the faith has proven himself a martyr in the cause of right and justice. When our cause was finally laid before the Propaganda by Archbishop Martinelli, the Cardinal-Prefect dealt with it in a summary manner by peremptorily ordering Bishop Janssen, of Belleville, to withdraw his injudicious pronouncement of excommunication and accede to the wishes of the people.

Long live Cardinal Ledochowski!



MIECISLAS HALKA DE LEDOCHOWSKI,

Count of Ledochowski and Cardinal-Prefect of the Propaganda.

MOST REV. SEBASTIAN MARTINELLI, APOSTOLIC DELEGATE.

When St. Patrick's congregation decided to openly protest against the unjust invasion of their rights by Bishop Janssen, they resolved to do so in accordance with the laws of the Church, and therefore did they send a committee to the Apostolic Delegate, who received their appeal most graciously. From that moment we felt that Cahensleyism was doomed in East St. Louis. May His Grace continue to abide with us, to enrich us by his rare learning and prudence and to check every advance towards unlawful episcopal monarchy.

A CELEBRATED CASE.

THE BISHOP OF BELLEVILLE, ILL.

VS.

ST. PATRICK'S PARISH,

EAST ST. LOUIS, ILL.

The East St. Louis Ecclesiastical Case, now happily ended, deserves a place in the history of the Catholic Church in America. Its prolonged discussion elicited the keenest interest of the clergy as well as of the laity of the country. The ignorant and thoughtless saw in it only a petty quarrel or an unwarranted rebellion on the part of a Catholic congregation against episcopal authority, whilst discerning minds, viewing the matter below the surface, watched its outcome with marked attention. To them it was a question of great moment—involving fundamental principles of Church polity.

To give a true and intelligent history of the unhappy conflict we must go back and trace the causes that produced it.

A certain German element, by no means representative of that great people, have been cultivating for years a most offensive form of nationalism within the Church in this country. Its literary organs boldly reveal its ulterior design, namely, to make everything as nearly as possible the same as in Germany, "Gerade wie bei uns in Deutschland," as they say.

In 1884 an ultra German priest of this school, and of the diocese of St. Louis, published two articles in the *Pastoral-Blatt* under the title, "The Future of Foreign-born Catholics; and Fears and Hopes for the Catholic Church and Schools in the

United States." In these articles the writer impugns the wisdom and fair-mindedness of the American hierarchy in reference to the treatment of German Catholics in the United States.

The Pastor, a monthly journal for priests, referring to these injudicious letters, used the following prophetic language: "If it provoke retorts, and bitter ones, against German priests being put in charge of Irish-American congregations, the *Pastoral-Blatt* will be itself to blame."

The German-Catholic Central Verein in 1886 took up this complaint, until finally it was brought to the notice of the Propaganda. "I candidly believe," wrote a broad-minded German priest, "that we German Catholics ought to accept thankfully from the hands of Providence the American surroundings in which we are placed, to conform ourselves to them as far as prudence and conscience may dictate, and not to expect it to be the mission of the Catholic Church to obstruct forcibly with her authority the natural course of events in favor of any particular nationality or language, though this may happen to be our own."

This sound advice and gentle rebuke incurred the wrath of the Cahensleyites. The so-called Catholic papers which echoed their sentiments indulged in the vilest abuse against the American bishops and archbishops. Considering it impolitic to set themselves on record as being anti-American, they substitute the word Irish. Here is an evidence of their dishonesty and un-Catholic spirit. In their petition presented to the Propaganda in 1887 we find the following unmeaning clauses.

"We ask the Sacred Congregation of the Propaganda to define * * * that the German parishes be entirely independent of the Irish, that the rectors of Irish parishes can exercise no parochial rights in relation to Germans who are assigned, or by right ought to be assigned to some German church, whether they be newcomers from Germany, or born in America of German parents, etc."

The framers of this petition knew quite well that though an English-speaking parish may be composed in the main of Irish or Irish-Americans, it could not with any propriety be called an Irish parish. Did the Irish clergy of America ever petition the Propaganda, as did the Germans in 1887, that "the bishops and priests be instructed, on the one part, in no manner to endeavor to suppress and root out the language, the manners, the customs, the ways and manner of worship of the (Irish)?" Most certainly No. There are no Irish parishes as such in America nor outside of Donegal or the Highlands of Scotland.

VERY REV. FATHER O'HALLORAN

Was an ideal man and priest. Underneath that plainness of manner and diction, which characterized him, there were a tenderness of feeling and a purity of mind which were most admirable. He was as intense in his love for America as he was for his motherland. He was eminently practical and a hater of all nonsense and humbuggery, exceedingly hospitable and appreciative of genial humor. Dear Father O'Halloran was a typical Irish priest who was close to the hearts of his people.

MRS. FLYNN.

Mrs. Flynn will long be remembered in East St. Louis as an uncompromising advocate of the right of the Irish people to be ministered to by a priest after their own heart. Even at the point of death Mrs. Flynn insisted upon the attendance of an Irish priest to unfold her heart to a Sogarth Aroon, and ask him, mayhap, whether her soul would pass through Ireland on its journey to eternity.

It was therefore a low subterfuge to speak of Irish in contradistinction to German parishes.

Judging from the tone of certain accredited organs of this school, it would appear to be included in their program to speak contemptuously of the Irish people.

In no country where there is any moral censorship of the press exercised could one find such indecent publications as emanate from this disgraceful school of German nationalism. For impudence and audacity, grossness and vulgarity they are unparalleled.*

The *American Catholic Quarterly Review*, as early as 1883, alluding to the appearance of this offensive nationalism, thus speaks: "To foster these national feelings unduly is a great mistake. They breed animosity; and, as the rising generation will be American in feelings, they must look upon this as their country; and, if their religion is a matter of nationality, it will expire with it. * * * This is a canker eating away the life of the Church in the United States.

"Those who labor mainly among Catholics of foreign birth, as well as such Catholics themselves, rarely form a conception of the extent to which we Catholics as a body are regarded by the people of this country only as a sort of foreign camp in their midst. * * * A Protestant will point to the map and say: 'Where are your American Catholics? The whole country is laid off in dioceses as though you owned it, but how is it that your Popes have never yet found an American Catholic fit to occupy a see west of the Mississippi and Lake St. Clair?' There are thousands of miles where no American-born bishop has ever been seen." (p. 525.)

These remarks would appear, at first sight, to refer to Irish-born bishops as well as to Germans, but on reflection we can perceive that such a conclusion is not contained in the premises. What we object to is the character of foreignism in the Church of this country, the canker of nationalism, fostered and promoted by this blind German element to which we have been alluding, and which provoked these above remarks.†

The brilliant editor of the *St. Louis Mirror*, commenting upon the action of the Bishop of Belleville, has evidently grasped this difficulty with remarkable force

* The *Hausfreund*, the *Weisenfreund*, the *Herold des Glaubens*, the *Review*.

†I consider every priest an American who has been in the country from his youth, and who has been thoroughly identified with the spirit of the country. With this definition of an American, I think any system that forces men of other nationalities upon the country does a great injury to religion. * * * Let there be no question of nationality raised; but if there is, let the bishop be an American.—("The Bishop and the Priest," p. 63.)

and clearness. "The country at large, he writes, has an interest deeper, perhaps, than it suspects, in this incident. The issue is whether the so-called Cahensleyites shall establish an imperium in imperio in this country. The Cahensley idea is that the German dioceses shall insist upon the autonomy of those dioceses as Germanic institutions. The German bishops insist that German dioceses shall have German priests and German Catholic schools, and a more or less Teutonic system of discipline for priests and people consistent with the ordinary Church discipline. If Bishop Janssen of Belleville can install a German priest over Irish Catholic parishes in his diocese, he will be enabled to show a solidly German diocese to the authorities at Rome, and if all the German bishops in the country can do the same, they can unite in a powerful presentation to the Vatican that the maintenance of Catholic principles in this country depends upon a definite recognition and encouragement of German schools. They would be able to insist upon the importation of German priests and teachers, upon the maintenance of German Catholic publication societies, and upon the forms and methods of instruction prevalent in Germany. In practical effect the granting of this demand would be to make the dioceses in question branches of sees in Germany. This, to Americans generally, is repulsive. It is a condition that would sap the strength and undermine the authority of the United States hierarchy. It would weaken the Church by dividing it. It would antagonize American sentiment by perpetuating foreign language, foreign customs and foreign racial solidarity against other races in America under cover of the Church. * * * With this contention, as represented by the parishioners of St. Patrick's in East St. Louis, the sympathy of the country at large is enlisted. The general idea involved in it is the same as that which led the people in various cities of the Union to vote down the teaching of the German language in the public schools. That it would be well to have German-speaking priests in parishes made up of newly-arrived German Catholics is, on the whole, reasonable. What is objectionable is the evident determination to keep the Germans of the Church in this country Germans in perpetuity, maintaining parishes, not so much as parishes of the Church, but as German colonies within the states and cities. * * * It is a positive fact that Cahensleyites in Germany were responsible for the misrepresentation of Archbishop Ireland at Rome. It is known that Cahensleyites made a fight against American professors in the chairs of the Catholic University at Washington. In everything

MRS. EUGENE O'HALLORAN.

Mrs. O'Halloran was one of the leaders among the women of St. Patrick's Parish to prevent Father Cluse from entering the church. She is respected and loved by her people, and well deserves a prominent position in the history of this celebrated case.

MR. THOMAS ERWIN.

Here is the noblest Roman of them all; one of the most conscientious, upright and honorable business men of East St. Louis, who entrusted the care of his business to others and stood guard with the boys from the beginning of the controversy until the final glorious ending of the struggle.

the German Catholic elements are fighting for separatism in this country, for racial exclusiveness, for the furtherance in their churches and schools of an obscurance of American ideas and principles."

As we have already intimated Milwaukee and St. Louis have long been the two great camps of this enemy of the Catholic Church in America. Through the indefatigable labors of its chief conspirators in the latter city, a diocese, in the main Irish-American, has now become almost thoroughly Germanized. The late venerable Archbishop Kenrick saw no danger in Germanism. He in fact nurtured it in his manner of legislation. He gave carte-blanche to a certain ecclesiastical official in the German affairs of his diocese. For upwards of forty years that apostle of German nationalism has labored in and out of season to establish a veritable imperium in imperio. The conditions were most anomalous. The two clerical bodies, German and American, seemed to move in parallel lines, literally strangers to each other. though laboring in the same vineyard and under the same divine standard. That unity of heart and soul, "unum cor et una anima," which characterized the early Christians, was conspicuously wanting in this portion of the Kingdom.*

The German language, German manners and customs, German ways and manner of worship were zealously fostered and advanced in that fair city, once styled "The Rome of America." Even sweet charity, which "is not ambitious" and "seeketh not her own," is to flow in German channels, hence the establishment of German orphan asylums and German hospitals.

While the assignment of an American priest to a German-American district was not even to be thought of, these Cahensleyites endeavored to capture English speaking parishes whenever a vacancy occurred.† And they succeeded to the

*In issuing invitations to the clergy to participate in the recent Golden Jubilee Celebration of St. Peter and Paul's Church, St. Louis, the names of English speaking priests were omitted. The German assistants at the English churches were not forgotten however.

†In a certain town in Missouri, where the Catholics were English, French and Irish, a German priest of recent importation was appointed as their pastor by the Vicar-General who did not have the good manners to notify the attending English-speaking missionary of his action.

Other instances may be given where German priests preside over Irish and American districts in the diocese of St. Louis. We knew one German priest in a rather cultured American town on the Missouri River who honestly acknowledged his dislike of the English tongue.

If a truth-seeking American were to visit such a church. and hear nothing but the German language spoken therein, he would be inclined to say: The Roman Catholic Church is evidently a foreign institution. She does not adapt herself to the American people, and seems perfectly indifferent to our acceptance of her doctrines.

extent—aye to the appalling extent that to-day, in the diocese of St. Louis, the Americans constitute only 36 per cent of the entire diocesan clergy.

And this is how such a condition of things came about. While the late saintly Archbishop was delving into the depths of sacred cosmogony, and most unsuspecting of any sinister movements on the part of his trusted officials, Germany was being searched, as with lamps, for raw recruits, to serve in the ministry in these inviting fields. The extreme generosity with which scholarships were offered in the seminary at Innsbruck to any German youth, who would affiliate himself to this western diocese, attracted the attention of American students at that institution. Rosy dreams of this new ecclesiastical El Dorado began to fill the brains of German youths as they lay beside that Alpine river.

The seminary at Cape Girardeau, under the pious sons of St. Vincent de Paul, had long been recognized as a diocesan institution. Through secret influence, the diocesan patronage was practically withdrawn and given to Milwaukee, a most pronounced Germanic institution. Even in details and minor matters, no opportunity was neglected to turn everything into German channels.

We must remember that Germanism was intended to be a national, if not an international movement. The victories won in Milwaukee and St. Louis encouraged its votaries all along the line. They soon began to manifest a feeling of unrest under the government of American bishops. As well expect the primitive Jews to coalesce with the Gentiles as to get these extremists to blend their forces with the Church in America. They are essentially separatists. Even in localities where they are in the vast minority, they secede from the English-speaking diocese or parish, and maintain their distinct organizations.*

When Bishop Ryan of Alton succeeded Bishop Baltes, who ruled over Southern Illinois, Rev. John Janssen, now Bishop of Belleville, and others encouraged a division of the diocese. Meeting with the approval of this element, Belleville was created into a distinct see.

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*In instances where the separated Germans are unable to support their pastor, the German Vicar-General engages to maintain him with the view of establishing the nucleus of a German parish, which may soon become self supporting. Verstehen sie nicht?

"Even in several dioceses in which the German Catholics form a comparatively small minority of the members of the Church, there are bishops of German descent. Where, in fact, is there any diocese in which the German Catholic element is in the majority which has not a German bishop?"—(Rev. John Gmeiner.)

THE GUARD OF HONOR.

The above group, whose faces are so well known to the people of East St. Louis that it is unnecessary to name them, were among those who stood guard at the church night and day from the beginning of this wonderful controversy until the people's cause finally triumphed. They have set an example for the young Irish-American element worthy of emulation.

MR. P. B. CUSACK.

Mr. P. B. Cusack, Superintendent of the Metropolitan Life Insurance Co. of New York, is one of the leading business men of East St. Louis, and as the above cut would indicate. is made of the right kind of stuff. The lessons he learned in his school days in Ireland by associating with that intrepid leader and sincere patriot Chas. Stewart Parnell, whose class-mate he was, were turned to good account when the rights of the people of St. Patrick's parish were about to be trampled on by Bishop Janssen. His courageous and able leadership will never be forgotten by a grateful people.

True to the instincts of his party, Bishop Janssen proves himself an apt disciple of this school. He tried to out-Herod Herod until he overstepped his bounds. In his effort to Germanize his diocese, his zeal overcame his prudence. Out of a total of ninety-eight diocesan clergy he has but six who are not Germans. He found five churches in his diocese dedicated to St. Patrick, composed of Irish Catholics over whom he has placed German pastors. That his appointment of Father Cluse as pastor of St. Patrick's Church, East St. Louis, was not an unpleasing duty, but a part of a deep-laid scheme in perfect keeping with his legislation from the beginning, appears on the surface.*

It is against this unjust and imprudent legislation that the parishioners protested. "Our people are willing to obey the laws of the Church, said they in writing to the Apostolic Delegate, but we have stood German encroachments until we feel that we must do something to save ourselves and our Irish organizations from annihilation." †

The history of the case properly begins with the death of Father O'Halloran, the venerable rector of St. Patrick's, which occurred on Dec. 29th, 1898.

Having labored for nigh forty years in the sacred ministry in Southern Illinois, few were more observant of the trend of affairs than Father O'Halloran. For thirteen years he had been witnessing the manœuverings of this Cahensleyite bishop, and no one could be more outspoken in his denunciation of this odious policy. He anticipated the bishop's intentions in the appointment of Father Cluse to the pastorate of St. Patrick's, and the thought disturbed his dying hours. He knew and loved his people and, seeing the unfairness and incongruity of the appointment, he requested his people to earnestly endeavor to avoid such an evil.

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*A special telegram to *The Republic* from Washington, says:

"The proceedings by which Father Cluse was appointed rector of the parish of St. Patrick's, East St. Louis, were the culmination of a long series of steps in the same direction. The diocese of Belleville over which Bishop Janssen presides, is the head center of the organization of Germans known as the priest-verein. This organization was started in the palmy days of Cahensleyism, which has died out in almost all other parts of the country except this diocese. Its aim and object is to marshal the German forces in solid phalanxes to the exclusion of all other nationalities. It had been almost completely successful in this diocese until the determined stand of the parishioners of St. Patrick's."

† As a proof of the Cahensleyite hatred of everthing Irish: in the diocese of Milwaukee, the Bishop appointed a Cahensleyite priest over an Irish parish dedicated to St. Patrick. He soon changed the name from Patrick to Joseph. Consider the animus of this, and the dense ignorance which it betrays, for it is well known to every ecclesiastical scholar that Germany was Christianized by the spiritual sons of St. Patrick. Scarcely a cathedral bell is rung in Germany that does not sound above the remains of some Irish missionary.

It was the solemn declaration of a dying father to his beloved children, and it did not fail to reach their hearts and arouse within them burning resolutions to carry out his will in the letter and in the spirit.

Subsequent events proved the correctness of Father O'Halloran's judgment and apprehension. Ere the grand old soldier of the cross had been consigned to his grave, aye during the solemn services over his remains, an over-zealous German friend pointed out Father Cluse as the future pastor of St. Patrick's, and a priest close to his Lordship of Belleville confirmed this rumor on the same day.

The people of East St. Louis, observing the rare merits and ability of Father James Downey, for years their virtual pastor, openly advocated his cause, considering him the logical and rightful successor to the late Father O'Halloran. Accordingly a petition, bearing over 3,000 signatures, was presented to Bishop Janssen requesting the appointment of Father Downey to the vacant pastorate. Included in the list of petitioners were the members of the Young Ladies' Sodality, the Boys' Sodality, the Catholic Knights of Illinois, the Catholic Knights of America, the Knights of Father Mathew, the Ancient Order of Hibernians, the Queen's Daughters and the Ladies' Auxiliary of the A. O. H. Mayor Stephens was also among the petitioners. The committee in charge of this important petition was composed of Messrs. Daniel McGlynn, Thomas Hanifan and Patrick Kerrigan. The Bishop received these gentlemen favorably, and promised to consider their request.

Weary months of feverish expectation had passed before Bishop Janssen revealed his long-entertained intention. On May 2d appeared the unfortunate announcement that Vicar-General Cluse of Germantown was appointed pastor of St. Patrick's Church.

Great was the indignation of the people on hearing this news. Within an hour after its publication a meeting was called. Over fifty prominent men of the parish attended. Walter J. Broderick acted as Chairman, Dr. John Stack, Secretary. The other officers were W. J. Heilly, W. J. Kirk and City Attorney Daniel McGlynn.

It was resolved by these representative men of the parish to hold a mass-meeting at Music Hall on May 5.

Pursuant to this call a very large meeting of the parishioners was held for the purpose of protesting against the proposed action of Bishop Janssen of Belleville.

MISS MARGARET WALLACE.

Miss Wallace is the accomplished daughter of Mr. Edward Wallace, vice-president of the Southern Illinois National Bank of East St. Louis. This beautiful young lady is naturally looked up to by the people of the parish because of her luxurious surrounding and social standing, but following in the footsteps of her honored father, this only aided her to accomplish greater results. It is said she never missed a meeting since the church bells tolled a note of warning for the parishioners to assemble and protect their church property against the unwarranted attempt of Bishop Janssen to annex it to the holdings of the Priester Verein until the final announcement of the unprecedented victory. The influence of her presence at those meetings can better be imagined than described. Her patriotic Irish father's heart, "whose wealth was at the disposal of the committee in their noble work," must heave with just pride as he realizes the extent to which this modest girl unconsciously commands the love and admiration of all who know her.

MR. ROBERT CUNNINGHAM.

Mr. Cunningham has been a member of the City Council and School Board in East St. Louis continuously for nearly twenty years, which speaks volumes for his upright, manly character. He is also one of the most respected members of the A. O H. and other Irish organizations. He has endeared himself to his people in this cause by his open, courageous and liberal support in their unprecedented battle for justice.

Former Postmaster of the National Stock Yards, Walter J. Broderick, called the meeting to order. He was unanimously selected permanent chairman and Dr. Stack was selected as secretary. Mr. Broderick made the first speech. He said that the meeting had been called to protest against the appointment of a German priest to an Irish congregation. While he personally was always on good terms with the Germans, he wanted an Irishman in the pulpit of his church. He wanted a man who felt as he did, who knew what the Irish race had to contend with, and of the many trials they undergo which a priest of any other nationality could not understand, and further would not be interested in.

Upon motion of Mr. Thomas Hanifan, a Committee on Resolutions was appointed, of which Prof. T. J. McDonough was the chairman. Mr. Patrick Kerrigan, one of the oldest and most respected members of the congregation and also one of the oldest residents of East St. Louis, was called upon to make an address. In response Mr. Kerrigan said it was with great reluctance that he appeared on such an occasion, but he felt that the time had come when men of the parish should voice their sentiments. He closed his remarks by saying that the Irish founded East St. Louis nearly a century ago, and established the Church there without German aid. They therefore wanted an Irish or an Irish-American pastor in whom they could feel happy socially and religiously.

Mr. Kerrigan was followed by Messrs. J. J. Rafter, Daniel McGlynn, Prof. T. J. McDonough, M. J. Walsh, J. J. Heilly and others, all of whom spoke in the same strain. They did not wish to be understood as rebelling against the Catholic Church or Catholic doctrine and authority. But as free men, and men of standing in the community, they felt that they had been wronged, and they wished a trial of their cause on its merits before the proper tribunals, civil or ecclesiastical. They would hand to Bishop Janssen their list of grievances and ask him in a courteous and fair way to consider them, at all times recognizing his authority in the Church.

In case, however, he turned a deaf ear to their statements of what they considered they had a right to ask, they would then take the matter direct to Archbishop Martinelli, the Apostolic Delegate at Washington. If he decided against them it was the opinion that they would submit to the inevitable and accept the pastorate of Father Cluse, against whom personally they had no grievance.

Professor T. J. McDonough, J. J. Rafter, Jerry J. Kane and City Attorney Daniel McGlynn, besides several other prominent members of the parish, spoke in the same vein, all agreeing that the parish, as an Irish parish, should be given an Irish priest.

Professor T. J. McDonough, Chairman of the Committee on Resolutions, then introduced a set of resolutions, which, after being read amid vociferous cheering, was adopted without a dissenting voice. Copies of these resolutions were sent to Bishop Janssen and Mgr. Martinelli. The resolutions read as follows:

WHEREAS, This parish, founded in 1861, and named after Ireland's beloved apostle, St. Patrick, has been in the past thirty-nine years the banner Irish-American parish of the diocese; and,

WHEREAS, Its splendid church, schools, convent, graveyard and presbytery have been built and paid for by men of Irish blood, and in fullest sympathy with every movement for the upbuilding of Irishmen at home and abroad; and,

WHEREAS, Irish national life has had no more prolific growth than in this parish and among this people; and,

WHEREAS, The Germans who settled in East St. Louis were recognized as far back as 1866, since which time they have grown to be a great and powerful organization with their own church, schools, convent, presbytery and graveyard, exclusively German, of the Germans and for the Germans; and,

WHEREAS, St. Patrick's Parish has always done its whole duty towards the support of the diocesan institutions, including the orphan asylum and seminary; and,

WHEREAS, The people of St. Patrick's congregation of East St. Louis, Ill., without regard to age or sex, have learned with sincere sorrow of the action of our Right Reverend Bishop John Janssen of Belleville, in appointing, as pastor of St. Patrick's congregation, a priest of German birth, Reverend Father Cluse of Germantown, Ill., thereby ignoring the unanimously expressed wish and request of the whole congregation to retain their present beloved acting pastor, Reverend James Downey; and,

WHEREAS, The members of St. Patrick's congregation have been loyal and devoted members of our holy mother church, and at all times in the past submissive to their ecclesiastical superiors, and in every direction and without question responsive to every demand, legal, moral or religious, as the records of this congregation during the past thirty years fully prove; and,

WHEREAS, The Reverend James Downey, during the years of his labor among them, as curate and as acting rector, has won the everlasting love and affection of every man, woman and child in this congregation; by bringing erring members back into the fold, by visiting and alleviating, often from his own purse, the wants of the sick and poor; by braving, like a true soldier of Christ, the dangers of the elements and pestilence, in care of his flock; by taking their young men from the streets and the dangers and temptations incident thereto, and organizing them into

PROFESSOR THOMAS J. McDONOUGH,

Superintendent of the Public School of East St. Louis, possesses a high order of genius as a poet and prose writer. He has endeared himself to the people by his beautiful traits of character and his upright life. He was a soldier in the thickest of the fight to enforce the wishes of his dear friend, Father O'Halloran, to prevent a German priest from occupying his place. This loyal, physical and intellectual giant has made a name for himself in this memorable battle that his family and friends may well feel proud of.

MRS. TOM HANIFAN.

We fear our artist has not done justice to Mrs. Hanifan in the above picture, hence we are constrained to say that it but fairly represents one of the truest and noblest women ever nurtured at the breast of an Irish mother. If anything were needed to stimulate and encourage her distinguished husband in his fearless and energetic fight to prevent the Cahensleyites from gaining control of St. Patrick's church, it certainly was supplied by this brave woman. Her name and memory will be cherished by the rising generation of St. Patrick's parish long after her spirit has gone to its heavenly reward.

MR. TOM HANIFAN.

Mr. Tom Hanifan, the modern Dean Swift, whose sincerity, determination and sarcastic wit had much to do with the great victory achieved. Modest, unassuming, yet as brave as a lion, he hoisted the banner of protection for the Irish homes of St. Patrick's parish, and with that heroic devotion which has characterized his whole life in the cause of Ireland, never yielded to friend or foe until it was safely planted on the threshold of the church, with victory emblazoned upon it. The thousands of Irishmen who know him personally and will recognize his picture will say with one acclaim that is just what we would expect from Hanifan.

BIRDIE HEALEY. MARY N. HURLEY. MARY E. O'HANLON.
DENIAH HANIFAN. M. HURLEY.

The above group is a fair representation of the youth and beauty of St. Patrick's parish, who were unyielding in their determination to force Bishop Janssen to recognize the just and reasonable request of all the parishioners for an Irish-American priest. To their everlasting credit it may be said that Father Downey was their first choice, but having yielded that point, their watchword was: "No Cahensleyite."

societies for their religious education, and thereby making their attention and devotion to Holy Church the wonder and delight of all; by his temperate life, brilliant education and acquirements, zealous care of all who have been blessed by God in being under his care, his life of piety, charity and unquestionable honor, and by his attention to the wants, spiritual and temporal, of his people, he has won their confidence as no other living person could; and,

WHEREAS, The appointment of any one, no matter whom or how brilliant, to the position which their beloved pastor now occupies would be in direct opposition to and in disregard of the entire congregation, and would mark the beginning of the decline and fall of a parish built by years of labor and unremitting toil, and which for thirty years has been a credit to the Catholic Church of Southern Illinois; therefore, be it

Resolved, by the members of St. Patrick's congregation, in mass meeting assembled, that we solemnly and emphatically protest against the action of his Lordship, the Right Reverend Bishop of Belleville, in appointing the Reverend Father Cluse of Germantown to the pastorate of St. Patrick's Church in East St. Louis, as unwise and in total disregard of the wishes of the entire congregation and as detrimental to every interest of this parish, present and future; and be it further

Resolved, That we solemnly pledge ourselves to resist and oppose by all proper and lawful means the consummation of this proposed action, which forebodes so much evil to ourselves, our families and our beloved parish; and in peaceful defense of our just rights appeal to the representative of the Holy Father, Mgr. Martinelli, to whose wise adjudication we submit our complaints and our prayers for protection.

Some of the prominent parishioners who occupied seats on the stage were: M. J. Walsh, J. J. Hilley, Jeremiah Coffey, Thomas Hayes, City Attorney Daniel McGlynn, Patrick Wallace, John J. Snowball, Patrick Kerrigan, Thomas Erwin, Thomas Hanifan, John Monahan, Doctor John Stack, Justice Patrick McKane, Professor T. J. McDonough, W. P. Burke, Peter Sullivan, Richard Nash, Walter Coonan, Jerry J. Kane and J. J. Rafter.

The deliberations of the assemblage, writes the reporter of the *Globe-Democrat*, were marked by due regard for propriety in every respect. Not an unkind word was spoken of the bishop or the priest selected for the place. The act, however, of sending the German priest to an Irish congregation was condemned in unmeasured terms. In illustration of the kindly spirit and dignified bearing of the parishioners throughout this prolonged contest, we publish the letter of Dennis McCarthy, to the *Post-Dispatch*.

EAST ST. LOUIS, May 9th.

Will you kindly grant me space in your columns for a few remarks concerning the trouble over the appointment of Rev. Father Cluse to the pastorate of St.

Patrick's Church in East St. Louis. A citizen of Germantown, in this evening's *Post-Dispatch*, writes in terms highly eulogistic of his pastor, and I have no desire to take issue with him. Father Cluse is doubtless a very estimable gentleman. Nobody here has any objections to him personally. What the people of St. Patrick's parish object to is the anomaly of a German being appointed pastor of an exclusively Irish congregation, just as the German Catholics of Germantown would be certain to do if any but a German priest were sent to preside over them.

The people of St. Patrick's deprecate any action tending to unfriendly relations with their German fellow citizens, least of all with their co-religionists, and if any such deplorable result must ensue, let the blame rest on the author of this injudicious appointment, the Right Reverend Bishop Janssen. In almost every diocese in the United States in which German bishops preside trouble of this nature has resulted. In Newark, N. J.; Milwaukee and Denver reactionary German bishops have tried to introduce the methods of Herr Cahensley, with results invariably prejudicial to the best interests of the church, and which the Holy Father himself has seen fit to discountenance in no uncertain language.

Irish Roman Catholics stand pre-eminent as the most liberal and tolerant Christian people in the universe, as the troubled history of the country amply proves. They have never even hated their cruel oppressors on religious grounds. No German, or priest of any other nationality, can show one case of unfriendly discrimination against an Irish-American bishop. The Archbishop of St. Louis selects as his Vicar-General a German, Mgr. Muehlsiepen, to whom he refers all matters concerning the spiritual welfare of German-American Catholics under his charge, whilst the Bishop of Belleville seeks to impose his German Vicar-General on the most Irish parish south of Chicago.

If it is true that Father Cluse considers he is making a sacrifice in coming to East St. Louis, let him remain where he is appreciated. Nobody here wants any sacrifice from him. We are of the opinion that Father Downey can accomplish more good here in one year that Father Cluse could in twenty.

DENNIS MCCARTHY,
Thirteenth and Natalia Avenue.

Father Koenig, pastor of St. Henry's church, East St. Louis, had the imprudence to publish a letter in defence of the Bishop's position, taking a most distorted view of the case, and indulging in statements which were not founded in fact.

The Board of Trustees replied to him at great length and in a very able manner. They close their reply thus:

We have engaged in a struggle for our rights, and we will never submit to such un-Catholic and bigoted treatment. The Irish Catholics can look the world in the face without a blush. For 800 years the persecutions, infamies and outrages of Cromwell, Elizabeth and Henry VIII. have been unavailing to shake the faith of the Irish Catholic, and to-day they are engaged in an honorable, open warfare for their rights. None of the reasons assigned for the appointment of Father Cluse

DR. JOHN STACK.

Dr. John Stack is a physician and surgeon of recognized ability. He is a native of East St. Louis, and has always been regarded as faithful and true. His intelligence and moral courage contributed much to the great victory over German nationalism. To his keen diplomacy, exercised at a very opportune time, may be attributed the unanimity with which the men and women of St. Patrick's parish so heroically resisted the acceptance of Father Cluse as their pastor. He holds a warm place in the hearts of his people, and may well be styled the "grand young man" of East St. Louis.

MR. WALTER J. BRODERICK.

Mr. Walter J. Broderick, one of the most prominent live stock commission men in Illinois, is a man of marked intelligence and keen discernment; in a word, a man of most excellent qualities of head and heart. He stands high in the community and enjoys a spotless reputation. He would defend the honor of a true priest with his life, but would not tolerate injustice from the Pope. His magnificent letter to Rev. Gough on another page will be read with interest.

are true, and under no circumstances will he be permitted to take charge of this parish. It is purely an attempt to give one of the best parishes in the diocese to a German where there is not one of his nationality.

His Lordship misunderstands the temper of our people if he imagines that we will ever submit to such outrageous treatment. When our parish was $40,000 in debt a German was not sent to us to shoulder the burden, but good Father O'Halloran was assigned to this difficult task, and after a few years all of this debt, in which was included an indebtedness which was barred by law, was paid in full. Now we are asked to turn the fruits of these years of toil and sacrifice over to one not of our race, in the interest of German nationalism. We will never do it.

(Signed) W. J. Broderick, President.
Doctor John Stack, Secretary.
Wm. J. Hilley, Treasurer.
Thomas Doyle, Trustee.
James Goff, Trustee.

A committee, consisting of City Attorney Daniel McGlynn, Thomas Hanifan and Dr. John Stack, representatives of St. Patrick's parish, were appointed to lay their appeal before Mgr. Martinelli. Learning that the Apostolic Delegate was at Notre Dame, Ind., they decided to visit him there. The committeemen say they were received most graciously, and assured by the Delegate that he would send a letter at once to the Bishop directing him not to allow Father Cluse or any other priest to go to St. Patrick's parish until the matter could be laid before the Delegate and both sides of the controversy heard. The committee returned content with what it had accomplished.

Bishop Janssen addressed the following letter to the parishioners of St. Patrick's church:

Dearly Beloved Parishioners of St. Patrick's Church, East St. Louis, Ill.:

The rectorship of your church became vacant on December 29 of last year by the death of your beloved pastor, the Rev. P. J. O'Halloran. Immediately afterward you petitioned me that I might appoint as his successor the Rev. James Downey, who, for more than six years as assistant to the lamented Father O'Halloran, had endeared himself to you by the zealous exercise of his priestly duties. After mature deliberation and continuous fervent prayer during the time of four months, I deemed it best before God and my conscience to appoint as your rector the Very Reverend W. Cluse, V. G., retaining the Rev. Father Downey as his assistant. I most candidly and emphatically assure you, pledging my word of honor as a Bishop of the Church of God, that my action was not influenced in the slightest degree by motives of race prejudice or national, personal favoritism, but solely by the desire to promote the honor of God, the good of our holy religion and the salvation of your immortal souls.

Instead of dutifully submitting to my appointment and being ready to receive the priest whom I selected to send to you as the shepherd of your souls, as it befitted obedient children of the Catholic Church and true, faithful clients of St. Patrick, whom you venerate as the patron saint of your church, you allowed yourselves to be stirred up into passionate feelings of un-Catholic, narrow-minded nationalism, and to break out into open revolt against your lawful ecclesiastical superior. Words are failing me to express adequately how by your proceedings during the past three weeks you have grieved the heart of your Bishop and have given to the world, to Catholics, as well as non-Catholics, the exceedingly scandalous and pernicious example of dangerous rebellion against lawful authority.

There were those among you who had the audacity to convoke a mass-meeting for the avowed purpose of ostentatiously venting their ire against your bishop and baffling his action. Five members of your parish went so far as to invite to this meeting by telegraph not only myself, but also the worthy priest whom I had appointed as your rector. You appealed to the most reverend apostolic delegate that he might induce me to revoke my appointment.

I now inform you that his Excellency, Mgr. Martinelli, has ratified my appointment of the Very Reverend W. Cluse, V. G., as rector of St. Patrick's church, East St. Louis, Ill., and at the same time I entreat and command you by all that is most dear and sacred to you, to desist at once from your ungrounded opposition. Do not, I beg and warn you, drive your bishop by your prolonged opposition, into the most unfortunate and unavoidable necessity of leaving your parish altogether without a priest.

If by next Friday evening, the 26th inst., your opposition to my appointment has not ceased, the guards around St. Patrick's Church and parochial residence have not been recalled and full assurance has been given to me that the Very Rev. Father Cluse, V. G., can take charge of St. Patrick's parish without being molested, I shall be compelled, to my sincerest regret, to leave your congregation without the service of any priest until you submit.

May the Holy Ghost in this octave of Pentecost enlighten and strengthen you to fully understand and humbly acknowledge the deplorable errors into which misguiding leaders have precipitated you. You can yet preclude and repair the sad effects of the scandal already caused by now welcoming the newly appointed pastor who comes to you in the name of the Lord to devote his priestly labors to the temporal and spiritual welfare of your church.

Do this, I beseech you, by the honor of the Blessed Trinity, by the love and mercy of the sacred heart of Jesus Christ, who died on the cross to lead us all to heavenly bliss, by the good of our holy faith and the salvation of your immortal souls.

In loving solicitude, I affectionately bestow upon all of you my episcopal blessing.

Given at the episcopal residence, Belleville, Ill., the 23d day of May, 1899.

† J. Janssen,

Bishop of Belleville.

MRS. GEO. CASHEL. MRS. ELLEN HEALEY. MR. GEO. H CASHEL.

Mr. and Mrs. Geo. H. Cashel are here seated with their old and true friend Mrs. Ellen Healey. They were conspicuous in the gallant fight for the preservation of their church and parish from the baneful influence of Cahensleyism Mr. Cashel is one of the most respected men in East St. Louis, and justly so. No truer Irishman ever lived. He was dreaded by the oppressors of his people in Ireland, "the police and landlords," just as he is feared by those who would endeavor to abridge their rights "even in church circles" in the land of his adoption. The police of his native town in Ireland will never forgive him for encouraging a mischievous spy to betray them into unearthing a large box supposed to contain modern firearms buried in a neighboring graveyard, and hauling it to headquarters only to discover a nauseating spectacle unfit to mention in this publication. He is a man of unimpeachable character and unflinching courage, generous to a fault, and loyal to his friends. May he be spared for many many years to enjoy with his family his worldly accumulations of a well spent life, and may his right hand retain its youthful power to wield with unabated vigor his trusted "battle ax" until the last vestige of the power of that detestable organizatlon, the Priester Verein, is completely annihilated. Should that splendid weapon ever get dulled in the execution of this pleasant diversion we will furnish a grindstone, and a man to turn it too, until it is restored to its normal condition, and then offer up a prayer to heaven for the speedy and successful termination of the holy war.

MISS FRANCES KERRIGAN. MISS AGNES KERRIGAN. MISS MARGARET FLYNN.
FRANK ECCLES. DAN CONNELLY. M. J. HANIFAN.

Mr. Dan Connelly, a leader in East St. Louis business circles, whose advice is sought on many important matters, is here seated with a few of his young friends who, like himself, were in the front line of battle when the fight was hottest. Of the hundreds engaged in this righteous struggle none worked harder or accomplished more than Dan and his young volunteers.

There was an informal conference of the parishioners in front of the church Wednesday evening, at which it was decided that the position assumed by the communicants would be maintained in any emergency.

A member of the committee on guard at St. Patrick's church in East St. Louis, in discussing Bishop Janssen's recent letter to the parishioners, said:

The appeal of the Bishop of Belleville to the people of St. Patrick's parish was unfortunate in that it made reference to the Apostle of Ireland. St. Patrick was a very different man from Bishop Janssen. He had no undying affection for his "beloved mother tongue." He did not introduce German, or American, or French, into the Cathedral of Armagh; he did not encourage young men from the continent to come over to Ireland and fill all the rich parishes. He did not encourage the clergy he brought over with him to do all in their power to perpetuate their "beloved mother tongue." He did not appoint a Vicar-General who was fresh from a parish in Gaul. He did not neglect the Irish language himself nor permit the clergy to neglect it.

He did not after 11 years of his episcopate have it to say that he had no Irish priests to fill the parishes of his diocese.

Bishop Patrick, some say, was a Frenchmen, but he did not advertise his nationality by attending all the French and German vereins and conventions organized on the other side of the channel for the purpose of perpetuating the "beloved mother tongue." He did not shut up churches on account of his "beloved mother tongue." He did not close any Irish Catholic schools and turn the children of the Irish adrift, for the sake of the "beloved mother tongue."

He did not forbid the Holy Sacrifice of the mass in any Irish parish because he discerned some resentment to his "beloved mother tongue." He did not stop the May devotions of the Irish to the Blessed Mother of God because they would not listen to them sung or said in the halting accents borrowed from the "beloved mother tongue."

No! The Bishop of Belleville is not like the first Archbishop of Armagh. He is more like the Spanish Queen, who, because she lost her "beloved" child, issued a decree forbidding her people to believe in God for 12 months, so as to teach the Almighty a lesson as Bishop Janssen would to the Irish of East St. Louis.

In the meantime Bishop Janssen issued orders that St. Patrick's Church be closed until the parishioners submit to his appointment. Father Downey, who had been in charge of the parish, was ordered to Belleville, and thus were 4,000 souls left shepherdless.

PROTESTED IN GOOD FAITH.

The people were correct in their Catholic instincts in assuming so definite a stand against the appointment of a German priest to the pastorate of their church. They acted in good faith from the beginning, though they were styled by the Cahensleyite organs rebels and schismatics. They were assured by many of the clergy who warmly advocated their cause that they were within their rights, and that their protest was in harmony with the legislation of the Church, which tended to remove any doubt as to the morality of their action. They firmly believed that their episcopal ruler permitted himself to be betrayed into a flagrant violation of justice and good taste in blindly ignoring the voice and will of the people, and in so unwisely thrusting upon them a German priest against whose acceptance they so openly declared.

Before entering into the merits of their case we cannot do better than to reproduce their own published statements, setting forth their true position, and the reasons for their action. Evidently smarting under the gross charges and misrepresentations urged against them by the enemy, the following communication appeared in the *Post-Dispatch* of July 30th.

THE ECCLESIASTICAL VIEW OF ST. PATRICK'S TROUBLE.

Much has been said and written on our present ecclesiastical difficulty at East St. Louis, until the topic is becoming tedious and anything but edifying.

At first sight it seems an unwarranted rebellion against legitimate episcopal authority. If it were so it were indeed a grievous evil. All well-regulated and conservative minds must deprecate discord and disunion more than all within the household of the faith.

Authority is the mainspring of government, and, of course, authority implies obedience. These principles are deeply rooted in the Irish Catholic mind. As a people we consider ourselves second to none in the world in our deep Catholic faith in the divine episcopate, and in our exalted conception of its graces and powers. Rebellion against Church authority has never been a characteristic of our people.

MR J. J. KANE.

Mr. Kane was City Clerk of East St. Louis for six years, retiring two years ago with an unblemished record. He is one of the most popular young men in that city, and as in all other cases where injustice was sought to be practiced. was in the front rank in this battle pouring hot shot into the enemy's camp.

MRS. DENNIS P. SULLIVAN.

Mrs. Sullivan was one of the bright stars in this wonderful drama. She has endeared herself both to the Irish and American people of East St. Louis by her dignified resistance to the shameful attempt of Bishop Janssen to humiliate the people of St. Patrick's Parish by forcing them to accept a German pastor so closely allied with that detestable organization known as the Priester Verein. She is a worthy daughter of Erin, and well deserves the position she occupies in the front ranks of the social set in East St. Louis.

MR. DENNIS P. SULLIVAN.

No truer friend of the Irish people ever crossed the Atlantic, and no one more determined to fight for their just rights, either against a Cahensleyite Bishop or an Irish landlord than D. P. Sullivan. He deserves well of his people, and they are justly proud of him.

MR. FRANK J. HEALEY.

Mr Frank J Healey, one of the bright, prosperous young men of East St. Louis, was captain of the guard at St. Patrick's church. With such a true Irishman protecting their interests, the parishioners could well declare with safety that Father Cluse would never enter the church as their pastor

The late Pius IX. of holy memory, mindful of our unceasing fidelity to the chair of truth and authority, styled us "the most faithful children of the Church of God."

In this respect the parishioners of St. Patrick's Church in East St. Louis are true to the traditions of their fathers. They are a faithful, noble and generous people, to whom a true priest is a Sogarth Aroon.

Our people have been taught to distinguish between the man and the office. They have been also taught that power is a trust gratis data, as theologians say, which is given for the benefit of the people, and not for the caprice or arbitrary will of the possessor. The Church has no place for ecclesiastical monarchs or arbitrary rulers. In consonance with her divine spirit the Pope styles himself "the servant of servants." The Church has always set her face against absolutism in Church and State. She is the mother of liberty in the political as well as in the religious world. She loves the people. She speaks to parents, to political and religious rulers—priests, bishops and popes—after the manner of our Lord: "See that you despise not one of these little ones." In the Catholic Church the people are deemed the vehicle of Catholic thought and principle of which bishops are witnesses and exponents. The Church is not an autocracy. St. Jerome remarks: "Bishops are to remember that they are priests, not lords." The bishop's duty, according to St. Bernard, is "to avoid alienating the faithful." From even the days of the apostles the Church has manifested a democratic spirit. Witness the election of an apostle where St. Peter, with over a hundred of the laity, selected one to take the place of Judas. This democratic principle of consulting the interests and will of the people became interwoven with the Church's general legislation. The history of the Church is replete with instances where popes have been compelled to remind ignorant or wayward clerics of the rights and privileges of the people, even in the appointment of bishops. "No bishop should be placed over people against their will," says Pope Celestine I. "When there is question of electing the chief priest," writes Leo the Great, "let him be preferred above all others who is required by consent of both clergy and people; and if the votes should be equal, let the metropolitan prefer him who has obtained most affection, and is a man of greater merit; only give heed that none shall be chosen who are not wished for or asked for; lest the people, being thwarted, should despise and hate their bishop, or lest they should become less religious than is fitting, not having obtained him they desired." What holy horror would be aroused to-day among undiscerning weaklings were a people to protest against the admission of a bishop who would be a stranger to their ways and manners—an intruder, in the language of Pope Julius I. And yet were they to do so they would be acting in accordance with divine tradition and apostolic law.

Now, if the law of the Church forbids the appointment of a bishop over a people unwilling to receive him, and calls him an "intruder," who dares to assume the charge; a fortiori it condemns the appointment of a pastor over a people who hold him in aversion.

To come to concrete matters, let us enter into an analysis of the difficulty under consideration. The first antagonistic element, so visible on the surface, is German nationalism. This policy is as un-American as it is un-Catholic.

Cahensleyism is another name for it, and we all know how quickly the broad-minded Leo XIII. set his foot upon it when brought to his notice by the American bishops. Cahensleyism meant the setting forth a claim for German representation in the Catholic Church of America—the very principle denied by Bishop Janssen to his Irish brethren throughout his diocese.

"Consistency, thou art a jewel."

It is this spirit of self-interest that begot the so-called Reformation in Germany according to the opinion of Frederick the Great. It is a spirit unworthy of a Catholic bishop, who should make himself all to all in order to gain all—a Greek to the Greeks and a Hebrew to the Hebrews. How unlike our divine Lord is a Cahensleyite bishop. Hear what Holy Scripture says:

"And one said unto him: Behold thy mother and thy brethren stand without seeking thee. But he answering him that told him, said: Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother and sister and mother." (St. Matthew xii. 47 to 50.)

The late Father O'Halloran of blessed memory, though an intense Irishman, was an American of the most broad-minded type. It might have been said of him: "He loved justice and hated iniquity."

It was refreshing to hear his manly denunciation of this German nationalism and utilitarian principles. This spirit he bequeathed to his beloved flock. Even in his dying hours he nobly resented the savage rudeness of the man who almost announced himself as his successor. So correct was the good father's intuition of the matter that he gave expression to the hope that this reverend gentleman should not succeed him. His beloved friends heard this dying wish, and they secretly vowed that such a consummation should never come to pass.

Now, on the day of Father O'Halloran's funeral it was well known and admitted by the bishop's household that Rev. Cluse was the one slated for the office, as the politicians say. What can an intelligent people think of a bishop, after this, who unblushingly tells them that his choice for the rectorship of their parish was the result of long and prayerful deliberation? The unfortunate man not only lowered himself in their estimation, but actually became an object of their scorn and contempt. Action and reaction are equal and contrary. The love and respect for the priest and the bishop, so characteristic of the Irish people, gave way to a spirit of abomination for the man who drags his sacred office in the dust; who "Wears the livery of the court of heaven to serve the devil in."

Not only was this appointment not the result of long and prayerful deliberation, but horrible to relate, a matter decided on before the death of our beloved pastor. As the unclean vulture of the Andes, scenting the odor of death in the still living body, swoops down upon his luckless victim and begins at once to dispose of him, so before the peaceful sleep of death had visited our beloved pastor, the holy bishop set his covetous eyes on the fruitful pasture, and resolved upon carrying out his usual programme.

MR. PATRICK KERRIGAN.

Mr. Patrick Kerrigan must go down in the history of East St. Louis as one of her most highly honored citizens. Only high-handed injustice and a blind administration on the part of a bishop could provoke so estimable a Catholic as Mr. Kerrigan, so remarkable for his kindness and gentleness of heart.

MR. P. F. O'SULLIVAN.

Mr O Sullivan is a liquor dealer and one of the most prominent and popular men in his line of business in East St. Louis. His time and money was freely given in the glorious fight against Germanizing St. Patrick's Parish.

Our people were aware of his saintly intentions, yet they hoped he would alter them upon their appeal in behalf of Father Downey, who had been ministering to them for years in the capacity of assistant, and who had won their hearts, as only a priest can do who is in thorough sympathy with his people, and who is one in heart and soul with them. Committees of men and women hastened to Belleville and sought his lordship, beseeching him to grant them the desire of their hearts by appointing Father Downey as their pastor. The good bishop is a gentle as well as a prayerful man. He seemed most gracious. They gave expression to their warm appreciation for Father Downey as a priest and a man. This is to their credit, for he is, without doubt, a priest of eminent qualities of mind and heart. He is highly respected and revered by the non-Catholics as well as by the children of the Church. We felt in our hearts that it would be for the welfare of religion in general, and of St. Patrick's congregation in particular, were Bishop Janssen to acquiesce in our judgment. But German interests were at stake, and how could the good bishop forget his plighted troth? Many months were allowed to pass to give a color of truth to the plea that during all these weary months his lordship was wrestling in prayer for divine light. O, religion, how many sins are committed in thy name?

At last came the not unusual pronouncement that a German priest would preside over the Irish congregation of St. Patrick's. Our people, stung to the quick by this contemptuous treatment, and boiling over with indignation at such treachery and deception, became awakened to the situation. They said our bishop has proven false to us. He has scandalized us by revealing, in so palpable a manner, his nationalistic prejudices. He insults our intelligence by assuming to be the shepherd of our souls, who sacrifices us at the altar of German propagandism. Our request, conveyed in the most respectful manner, and along the lines of right and equity, he rejects with seeming scorn. Instead of cementing the two people in unity, this unwise bishop labors to divide them, and to sow the seeds of mutual contempt by ignoring upon all occasions the rights and claims of the one, and pandering to the selfish interests of the other. We, therefore, resolved to resist with all our might, this outrageous action of our bishop. We resolved that Rev. Mr. Cluse especially, should not be our pastor. We were reminded of the scandal that would be given by our resistance to authority. We answered that we were within our rights, and that, therefore, the bishop would be the cause of the scandal given. We were told that authority must be maintained, but our own good sense and Catholic instincts tell us that ecclesiastical authority is something divine—a power unto edification—and that the blind absolutism of this bishop is the emanation of everything low and vulgar. If we had the least ground for belief that his rulings were guided by the holy spirit, our Catholic faith would dictate a willing obedience thereto. "He that resisteth the power resisteth the ordinance of God." But what of a man who abuses power, of a simoniacal spirit who looks upon the parishes at his disposal, not as spiritual vineyards, but as so many fat livings to be dispensed among his favorites. Is resisting such a one a resistance against the ordinance of God? God forbid. Aye, blessed are they who raise their voices against such evil-doers within the Church of God. When a mitred bishop of the

holy Catholic Church will descend to deceit and subterfuge to the detriment of his people it is enough to make angels weep, and weak mortals to doubt the promises of Christ to his divine spouse.

We are not only unconscious of evil, but we know and we believe that we are contending in the cause of truth and justice. If the one appointed to teach and guide us fails in his duty towards us, it is ours to complain of his abuses and to resist the baneful influences of ecclesiastical corruption caused by his official incapacity.

We personally are now inured to scandals. We have been long at such a school at this side of the river. Thanks to God, we are still in the faith, and we hope to persevere therein unto the end. But what of the future generation?

"Aye, there's the rub."

Would we be true men, true fathers of families, true Christians, if we would lay supinely and tolerate evils that would lead to the destruction of faith and morals among our children? We would be worse than infidels were we to permit this.

We insist upon having for our pastor a representative priest. A well known Catholic writer says: "The Church in this country needs representative men, and clergy and laity should insist on getting them." This is our contention. It is comforting to know that bishops and archbishops, and other learned ecclesiastics are with us, heart and soul. Never will we yield. We will teach the weak a lesson in nobility of purpose and in self-sacrifice in the cause of truth and justice.

MR. JOHN RALEIGH.

Mr. Raleigh is a prosperous young business man of East St. Louis, and was one of the foremost defenders of the rights of the people.

MR DANIEL O'BRIEN

(NO SURRENDER.)

Mr O'Brien as his picture would indicate, is cool, caiculating and determined, careful and slow to decide, but when he reaches a decision then "no surrender" is his motto When the order of excommunication was issued and some few were inclined to yield, then it was that his true character manifested itself. The words he uttered at that meeting, "no surrender or compromise," will never be forgotten by those present Ireland and St. Patrick's parish has many young men to be proud of, but none more than Dan O'Brien

"ROMAN LEGISLATION IS TRADITIONALLY FOUNDED ON NATURAL EQUITY."

The enemies of the Church have been presenting her to the world as an autocracy or an ecclesiastical dictatorship; and yet nothing could be farther from the truth. Cardinal Bellarmine, one of the greatest theologians of the Church, declares that "all Catholic doctors agree that the government of the Church, deposited by God in the hands of men, is limited and moderated by democracy."—(Lib. I. C. V.)

"A bishop is truly set to govern the portion of the flock of Jesus Christ assigned to him in his diocese, and special graces are undoubtedly annexed to his appointment by the Chief Shepherd as well as to the episcopal character received in Holy Orders. However, his authority is not by any means of an unlimited character; it is hedged in by the natural law of equity and justice, by the divine positive law and by the Canon Law of the Church."—(Dr. Burtsell.)

The principle laid down by Pope Celestine I. in the early part of the fifth century, "Nullus invitis detur episcopus" (no bishop should be placed over people against their will), has long been recognized in the Church as applying to the election of popes, bishops and priests. Take the election of St. Martin of Tours: "From the surrounding country and neighboring villages the crowds thronged into the city. All wanted Martin for bishop. The electors at first resisted the popular outcry * * * but the people complain and murmur, and their faith sustains and nurtures their discontent; they implore and threaten, and, disregarding their ordinary representatives, they join issue with the electors, and finally the bishops yield and accept the people's choice."—(*Cath. Quart. Review*, Jan., 1896, p. 91.)

The bishops of that period, knowing that from apostolic times the people exercised a deliberative influence, a sort of suffrage in the nomination of bishops, did not dare to pronounce a wholesale excommunication against their lay opponents. There were no German bishops in those days.

Leo the Great found it necessary to reprove the bishops of the Province of Vienna for nominations of prelates who were odious to the people, and who could only be put in possession of their sees by military intervention. These abuses have lasted too long already, says the Pope; let the people express their wishes; they will quietly make known their candidates, and then you may see how far you satisfy them, or what prevents you from accepting their choice.—(*Cath. Quart.* Jan., 1896, p. 87.)

Among the clergy of the country, who openly criticized Bishop Janssen and sympathized with the parishioners of St. Patrick's, was the Rev. Francis Kielty, the venerable and learned rector of the Holy Angels' Church, St. Louis.

The learned Father addressed the following letter to Bishop Janssen with the hope of putting an end to the unhappy conflict:

St. Louis, May 29, 1899.

Bishop Janssen, Belleville, Illinois:

Dear Bishop—Proprio motu, I send you this friendly suggestion: I see from the morning papers that no satisfactory conclusion has been reached between you and the trustees. There are two proverbs which say, "Past counsel, past grace," and "It is the part of a wise man sometimes to change; but a fool never." Do please try and let not these find any application in you on the present sad occasion.

Fleury says, "Such heed was paid to the assent of the people in the first six ages of the Church that if they refused to accept a bishop, even after his consecration, they were not constrained, and another more acceptable was provided." —Disc. I, sec. 4. St. Augustine gives the reason addressed in these words to his people, "We are Christians for our own sakes; Bishops for yours."—Ser. 359.

Now, here is my friendly suggestion: Have Father Cluse to now decline the place on the ground of their great dislike to him and appoint Father Downey administrator indefinitely. In your doing this you will put a stop to the already terrible scandal. By acting thus you will uphold your authority. This course of action will neither lower, weaken or dishonor the episcopal dignity. On the contrary, it will greatly elevate it before the religious and non-religious worlds.

We depend on the people not only for our own support, but also for the accomplishment of those works that develop the action of the Church. In other countries the clergy calculate on the benefactions of a rich and generous aristocracy. In this, our reliance is on the people properly so called. We cannot, therefore, afford to alienate their affections. If we do so, they may not only withdraw their support from the Church, but they may league themselves with our natural enemies.

Take down your books, my dear Bishop, and read there of the terrible and interminable scandals caused by trustees in New York and Philadelphia. What has happened may happen again. You are familiar with the language of our Divine Lord: "Vae homini illi per quem scandalum venit."*

Totus Tuus in Domino. F. M. Kielty.

It was represented to Archbishop Martinelli by the authorities at Belleville that the contention of the people was that no appointee to succeed the deceased pastor would be received except Father Downey; that not even Fathers Sweeny, Gough or Harkins would be permitted to exercise priestly functions in St. Patrick's

*Woe to him by whom scandal cometh.

MR. DENNIS McCARTHY.

Mr. Dennis McCarthy, whose letters during the controversy attracted wide attention, is so well and favorably known, and his ability so universally recognized that he needs no special praise. He played his part in the great drama to the entire satisfaction of those most keenly interested.

MR. WALTER J. COONAN.

Mr Coonan, while yet a young man, has reached quite a prominent position in the business community in East St. Louis. He conducts an elegant hotel where the boys congregate to consult on important matters. Mr. Coonan was one of the main supporters of the people's cause, and his business was never too pressing, or the night too dark or too cold, to cause him to miss a single opportunity to perfect plans for its final triumph. Young Walter will do to tie to; he is all wool and yard wide.

Church. This was, of course, a malicious fabrication, yet it led the Papal Delegate to write to the committee counseling submission to the wishes of their bishop. To this the parishioners publicly replied that at no time did they contend that it was their right to have a voice in the selection of the individual who should be their priest. They claimed and asserted the right of petition for the appointment of the priest of their choice, but the petition for the appointment of Father Downey was in the nature of a respectful request, while the petition for the appointment of an Irish priest was an imperative demand. On the same occasion they expressed in a most happy manner their true position in reference to Church authority. "We do not wish to assert, said they, that we have a right to govern instead of being governed."

Another prominent member of the congregation voiced the sentiment of his companions in a public interview. "We respect the bishop, said he, and acknowledge his authority, but his action in this case is going beyond his authority, an overreaching of it which does not bind us and to which we will not submit. We know our rights, and we propose to maintain them. We have been abused and denounced by the supporters of the bishop and some of his advisers, but that has made us more determined."

From the beginning of the contest Father Phelan became enlisted in the cause of the parishioners. "The position of Bishop Janssen is contrary to the policy of the Pope," declared Father Phelan in a public interview which appeared in the columns of the *Globe-Democrat*, "The attempt to place a German rector in charge of St. Patrick's has brought about a national issue in which the parish is upholding the policy of the Church.

"How thoroughly the diocese of Belleville has been made German will be understood by a glance at the nationality of the priests there. Out of a total of ninety-eight there are but seven who are not Germans. This is out of all proportion to the number of Germans in the diocese, who are certainly not in excess of one-half. The German priests are members of the Priester Verein, an organization which is national in character. This policy is contrary to that of the American Catholic Church. Of course it cannot and will not be successful. The Church in this country will always be American and will become more and more so as time goes on.

"When the opposition first manifested itself, priests near the bishop attempted to stamp it out by abuse and intimidation. Letters were written and published by friends of the bishop, cruelly maligning the character of Father O'Halloran, and the Irish priests of the diocese of Belleville. The writer said much and hinted at more. That was the raising of the nationalistic black flag; and from that moment the cause of the Irish people of St. Patrick's parish became the cause of Irishmen, lay and cleric, everywhere. Now compromise is impossible and undesirable. The bishop should have defended the memory of Father O'Halloran when assailed by priests of his own household. He should have remembered the sad night when he and the editor of this paper met in the sick room of the dying rector of St. Patrick's. The grand old Father O'Halloran had scarcely strength to sit, but he rose and advancing to where the bishop and we sat, he raised his arm and with big tears streaming down his cheeks, said: 'If I must die, God's will be done; but I have this supreme consolation: I have done my duty.' We were thrilled and the good bishop was thrilled at the dramatic manner of the man. It was the noble avowal of St. Paul over again: 'I have fought the good fight.' Why permit ghouls to desecrate his grave? The man who slandered the cherished dead will have leisure to regret it.

"The organ of Bishop Janssen, the 'Herold des Glaubens,' has not ceased a single week assailing the people of St. Patrick's parish, calling them the vilest names in the rich vocabulary of German vituperation. We warned it repeatedly to desist; but it seemed only to add fuel to the nationalistic flame. The upshot of the whole matter is now an ecclesiastical cul de sac. The bishop must yield or thousands of souls will be lost. It will be a hard blow to episcopal authority; but bishops should be wise, and remember that only madmen challenge the lightning. We see only two ways out of the difficulty. Let Father Cluse withdraw; or for the sake of the little ones of Christ, let the bishop yield."

Father Phelan thus referred to this question in the columns of *The Western Watchman*.

A very unfortunate difference between the congregation of St. Patrick's Church, East St. Louis, and their Bishop is giving a good deal of uneasiness to the friends of religion in and out of the diocese of Belleville. The congregation is large and influential, and for forty years has been one of the most zealous and edifying in the Province of St. Louis and of Chicago. They have amassed a valuable property in church, schools, convent and presbytery and have about finished paying for

MR. P. J. GAINER.

Mr. Gainer is one of the most extensive general contractors in the West. His money and influence were thrown on the people's side in this fight. The truth of the old adage, that one touch of nature makes the whole world akin, was never better exemplified than in this never-to-be-forgotten battle. The rich and poor, old and young, professor and scholars, yes, and men and women too who were unfriendly for years, all came forward at the cry of alarm and joined hands in the battle royal for the purity and sanctity of their homes. It is to be hoped that the friendship thus cemented will never be broken, and that the members of St. Patrick's parish will always remain an united and harmonious family.

MR. P. P. SULLIVAN.

There were many Sullivans engaged in this noted controversy, but none who rendered greater service than the subject of this sketch, Mr. P. P. Sullivan. He was called to Ireland on a special financial mission before the controversy ended, and his parting injunction to his friends as they assembled at the Relay depot to bid him adieu, was, "Never yield. You must have an Irish priest to greet me when I return."

them for the third time. For a long time they were the only congregation in East St. Louis. When the Germans became numerous enough to support a priest of their own one was sent them, and for a quarter of a century a wholesome rivalry stimulated both parishes to generous and persistent endeavor. While the parish of St. Henry's became the most intensely German in America, St. Patrick's became as thoroughly Irish. The rector of St. Henry's is one of the recognized leaders in every German movement; the rector of St. Patrick's was accorded leadership in every Irish and Irish-American enterprise. While the eagles of Prussia on national holidays floated over the parish of St. Henry's, the green banner of Ireland was thrown to the breeze from the towers and steeple of St. Patrick's. While there was rivalry, there was no shadow of unfriendliness, until the other day Bishop Janssen appointed a German priest rector of St. Patrick's. The congregation said no, with a mighty "o" that made the walls of old St. Patrick's shake. The Bishop said "yah" with a thundering big "a" that sounded like a fulmination from the Vatican itself. A merry war of vocables is going on ever since and no one can forsee the end.

Bishop Janssen is a good and holy bishop. He is known in this diocese as well as he is in his own. No one that knows him will accuse him of any conscious national bias in his late appointment to St. Patrick's. His letter to the Irish people of East St. Louis was the message of a father, and his words were warm and fresh from communion with God in prayer. We admired and pitied him. He had committed a terrible blunder of judgment. If a bishop were to appoint a superior over a religious community as distasteful to its members as is the appointment of Father Cluse to St. Patrick's, he would be guilty of a crime. The bishop has allowed his diocese to become monstrously jughandled nationally. It may not have been his fault; but with the example of the ordinary of Milwaukee before their eyes, we think he cannot escape conviction at the hands of the American public. When he came to the diocese Father O'Halloran was a rural dean and the only priest holding official position in the diocese of Belleville. Almost the first act of the Bishop was to take away the pitiful stripes Bishop Baltes had given good Father O'Halloran, and by another stroke of the pen he made a German his vicar-general. He had the right to do both the one and the other; but it was small and squinted at nationalism. Then he became identified with the Priester-Verein and allowed himself to be pushed to the front in all the offensive efforts of that body to wring from Rome recognition in the hierarchy. He had a right to do the one and permit the other; but it looked bad in a bishop governing a diocese nearly one-half non-German. After eleven years he has just the same number of priests he received from his predecessor. It was his duty to provide priests for his diocese; and prudence should have dictated that he provide English-speaking as well as German-speaking priests. He says he needed in nearly all of the missions priests who could speak both languages; and we shall not dispute his statement, beyond saying that there was no need of both languages in St. Patrick's, East St. Louis. English is the language of this country, and should be the language of the diocese of Belleville.

But the Bishop has appointed a German priest to St. Patrick's parish and the serious question arises now, how to rectify the mistake without damaging episcopal

authority. The Church rests on episcopal authority. Destroy it and you have anarchy. We are far more interested in the maintenance of episcopal authority than we are in the well-being of St. Patrick's or any or all other parishes in the diocese of Belleville. For the sake of religion and to avoid what may prove the most disastrous sedition the American Church has known since the Hogan schism in Philadelphia, we beg both parties to agree on Archbishop Kain as an arbitrator. He is not an Irishman by birth. He certainly has given the Germans ample proof of his friendship since his coming West. This is an age of conciliation. Let both parties to this East St. Louis emeute agree to refer their difference to the Metropolitan of St. Louis, and the whole question can be settled in a week. What say you, gentlemen?

The effort to bring about peace made by Archbishop Martinelli, in counseling submission to the bishop, encouraged Bishop Janssen to inveigh against the rebellious (?) members of St. Patrick's Church; hence appeared in glaring head-lines: "A letter from Bishop Janssen! Threatens rebellious flock with excommunication! All opposition must cease! Father Cluse must be accepted at St. Patrick's!"

The text of the letter is as follows:

To the Parishioners of St. Patrick's Church, East St. Louis:

My Dear Children:—To my sincerest grief, to the most deplorable detriment of immortal souls, to the utmost scandal and scorn of our Holy Catholic religion, the open rebellion originated in your midst against the lawful ecclesiastical authority is contumaciously upheld.

The representation of our Holy Father, the Pope, the Most Reverend Archbishop Sebastian Martinelli, Apostolic Delegate at Washington, has most affectionately entreated all the leaders and abettors of the rebellion to return to their better senses and yield to the wishes of their bishop, but so far this fatherly advice has not been followed. Now, once more, I warn and beg the rebellious members of St. Patrick's Church, East St. Louis, to consider their own welfare, and to submit to lawful ecclesiastical authority.* From all my heart I entreat you to spare me the painful necessity of inflicting on the guilty ones the severe punishment of the Church.

JOHN JANSSEN,
Bishop of Belleville.

Given at Belleville, Ill., July 22, 1899.

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*"It is the old tale, *submission, submission, submission,* till we have lost heart and hope, and are compelled, in utter despair, to let things have their own way, and we become, perhaps, like a large number of the Catholics of South America and Latin Europe, a very reproach to mother Church. Give the Church perfect freedom in carrying out her laws, that she may ascertain and select the men that have not only the respect, but the confidence and affection of their flocks." —("The Bishop and the Priest," p. 72.)

When Archbishop Martinelli's letter was read at a public meeting of the parishioners, it was received with respect, but failed to alter the determination of the people. Their action on the matter is thus referred to in the public press:

"More than 300 parishioners of St. Patrick's Church met in the School Hall, in East St. Louis, last night, to take formal action as to the contents of Mgr. Martinelli's recent letter concerning the church imbroglio.

Patrick Wallace was chairman of the meeting and Richard Nash secretary.

There were several speeches commendatory of the spirit of the Martinelli message, but it was the sentiment of the participants in the meeting that the opposition to Father Cluse as pastor be strenuously maintained. It was ordered that each relay of guards at the church be increased from six to ten, and a committee was appointed to draft a reply to Mgr. Martinelli's letter.

"We have the profoundest respect for the papal delegate," said a representative of the meeting. "and for his views as expressed in the message to us, but the church troubles in East St. Louis will never be settled until the bishop sends an Irish or Irish-American as priest of St. Patrick's. We believe that when we lay our side of the case in detail before Mgr. Martinelli, or his successor, it will result in the attainment of the object for which we are striving, but in any event we will never yield an inch from the sentiment formally expressed at the Music Hall meeting, which is, as we have so many times repeated through the press, that we will not accept a German priest as our pastor."

The committee decided to prepare a reply to be forwarded at once to Mgr. Martinelli.

The bishop's threats of excommunication provoked much comment. Bishops and priests waited with anxiety to see if Bishop Janssen would cap the climax of his folly by pronouncing a wholesale excommunication against, to say the least, ten thousand Catholics. To avert so great a scandal and calamity, the people resolved to appeal from Bishop Janssen misinformed to Bishop Janssen better informed, hence the following communication which appeared in the public press with some introductory remarks:

"In reply to Bishop Janssen's threat of excommunication and in defense of their action in opposing the appointment of Father Cluse, a letter was written in East St. Louis, and, after being indorsed by a number of prominent parishioners,

the Board of Trustees and committee having in charge the protest against Father Cluse, it was forwarded to the Bishop.

Later, at the night meeting of the parishioners, the letter was read in the shape of a resolution and was adopted unanimously amid cheering and hand-clapping.

The following day at noon the members of the parish who were opposed to Father Cluse, gathered on the church steps in front of the edifice. The church bell was tolled, the flag was run up to half mast and members of the Board of Trustees took up a collection of 5 cents from each person.

This scheme of open defiance to the bishop, who threatened excommunication to all who opposed him if they did not obey his wishes by noon that day, was decided on at a meeting of the parishioners held the night previous in the school hall. The crowd was the largest ever brought together there. Several hundred who were unable to get admission, stood outside. Fully one-half of those present were women. Their enthusiasm in the cause was as great as that of the men.

M. J. Walsh was selected to preside over the meeting. Patrick Wallace was the secretary. The purpose of the meeting was stated in a few words.

Daniel McGlynn, the City Attorney, was the first speaker. He was followed by Professor T. J. McDonough, who read a copy of the letter sent to the bishop in the morning. A motion was made, seconded, and passed to take the letter as a resolution and to adopt it. Feeling was intense at the unanimous adoption of the letter. Women waved their handkerchiefs and men rose, shouted and twirled their hats. After order had been restored speeches were made by Thomas Hayes, Jerry J. Kane, Dennis McCarthy and others.

The letter, which was forwarded to the bishop, is as follows:

East St. Louis, Aug. 7, 1899.

Right Reverend John Janssen, Bishop of Belleville:

Your Lordship—I have read your letter addressed to the clergy and laity of this diocese, in which you threaten with excommunication a whole Catholic congregation for daring to assert and maintain their rights, civil and ecclesiastical.

We, who realize that we are entering on the dawn of the twentieth century and in a land where the church enjoys a merited freedom, feel a keen sense of pain that one who styles himself a bishop of the Holy Roman Catholic Church should so misrepresent her spirit and misinterpret her laws.

How foreign to the spirit of an enlightened and prudent Catholic bishop has been your conduct in our regard. It is you, Right Reverend Sir, who is defying

MR. EDWARD O'BRIEN.

Mr. O'Brien is another of the rising generation of prosperous young business men of East St. Louis, who, forgetting business for the time being, promptly responded to the people's cail and never relaxed his efforts in their behalf until the great battle was won.

MR. P. J. KEELY.

Mr. Keely is one of the rising young men of East St. Louis. He was an able adviser, and an indefatigable worker to render null and void the unwarranted acts of Bishop Janssen. He has reason to be proud of the victory.

ecclesiastical laws by claiming the right to do wrong in your scandalous attempt to coerce a people to accept as their pastor a man who has already made himself odious to them. You are the originator of all these scandals, and you were fully conscious of the results that would arise from your unwarranted action. It is you who have displayed a culpable contumaciousness on the false principle that even if you have made a mistake your authority must be maintained. You falsely argue that, apart from the wisdom or unwisdom of your appointment, things have assumed such a shape as to make it impossible for you, in virtue of your dignity as bishop, to recede from your position. That you were wrong ab initio is admitted by learned and impartial archbishops, bishops and clergy. Now, do you hold that good order and discipline are served by persisting in your error? But here is authority defied, do I hear you say? Authority, my dear bishop, is a power intrusted to us to pronounce and execute justice and right. Therefore, if you are wrong in the premises you cannot fall back for support on that much-abused word authority. Have you forgotten the lines of Butler?

"Authority intoxicates,
And makes mere sots of magistrates;
The fumes of it invade the brain,
And make men giddy, proud and vain;
By this the fool commands the wise,
The noble with the base complies,
The sot assumes the rule of wit,
And cowards make the brave submit."

Your authority would command far more respect by your humbly acknowledging your error and showing yourself a true bishop. The authority of bishops, wrote a great church dignitary, rests on the union of hearts on a holy unity of thought and sentiment which secures to him love and respect. Grant that the Church, in her spirit of divine condescension, speaks and acts through you. Is your decision, therefore, infallible, and does your sentence of excommunication render us guilty before God? It may be well to throw some theological light on this question. St. Thomas says: "But in other sentences which refer to particular facts, such as questions about rights and property, questions about crime and the like, it is possible for the judgment of the Church to be wrong," and Billwart says: "As to particular and personal facts which depend only on fallible human testimony, and do not appertain to the government of the whole Church and the salvation of all the faithful, it is the common opinion that the judgment of the Church can be wrong." An Irish degenerate from Belleville has attempted to come to your rescue by misquoting St. Augustine, whom he has never read. He wound up a rejoinder to Doctor Stack by this hackneyed quotation: Roma locuta est; causa finita est (Rome has spoken, the cause is ended), intending to convey to his unsuspecting readers that the infallible voice of the Church had pronounced judgment against us. Beware, my dear bishop, of erratic counselors. Cardinal Newman tells us: "I do not contend that popes at all times have understood our own people, our national character and resources; or that they have never suffered from bad counselors or misinformation." Again, the great Cardinal says: "A

Pope is not infallible in his laws, nor in his commands, nor in his public policy." If this be so, how can your lordship claim inerrancy of judgment, and that your sentences are irreformable?

Take the eighteenth chapter of St. Matthew, from which you quote in reference to Church authority: "At that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them, and said: Amen; I say unto you, unless you become converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is greater in the kingdom of heaven. And he that shall receive one little child in my name receiveth me. But he that shall scandalize one of these little ones that believe in me, it were better a millstone should be hanged about his neck, and that he be drowned in the depth of the sea. Woe to the world on account of scandals. Woe to that man by whom the scandal cometh."

This portion of the chapter is more applicable to the case than the one you selected, for, do you not perceive the seventeenth verse which you have quoted refers to the divine magisterium of the Church as the court of last resort.

It must be the Rev. Mr. Gough who cast your letter into English, for a careful canonist would not use the erroneous and misleading words, "excommunicated from the Roman Catholic Church." Need I remind your lordship that excommunication does not put a person outside the fold of the Church, nor does excommunication deprive anyone of all privileges. It is a spiritual and medicinal punishment, by which baptized and contumacious sinners are deprived of the use of the bona spiritulia, which are subject to the jurisdiction of the Church.

To excommunicate a whole congregation—aye, a whole city. This surely is the most unkindest cut of all. To use the mighty weapon of the Church to enforce the dictates of a clerical Verein. Whither are we drifting?

I exhort you, my dear bishop, to refrain from such a rash act. Put away pride, and, as our Lord recommends, be as a little child, humble, docile, guileless. Free yourself from the influence of the Verein. Be Catholic and not nationalistic. Remember, you were not consecrated a bishop unto destruction, but unto edification to edify in charity those intrusted to your care. How dare you address me thus? do I hear you say. There again is your pride. Did not Peter, the chief of the Apostles, humbly permit Paul to chide him to his face. You answer I am not Paul, and neither are you Peter. Come now, remember the lines of Virgil:

"Tantaene animis celestibus irae."

Permit me to speak candidly to you. We appeal to your better judgment and superior nature. Let Bishop Janssen speak to us and we will hear. We refuse to deal with the Verein, clerical or secular. Why excommunicate us for this? And listen, has it occurred to you that most probably 10,000 souls will disregard your terrible threats? And then the last state will be worse than the first. What are you to do? you ask. Why, let your love for the salvation of the souls be paramount to all other interests. Try to realize the scandal you have caused and at once retrace your steps, meet the committee and

capitulate on honorable terms. Give them a representative priest who will soon bring them back your love and friendship. They are a terrible people, you say. Not at all, but the grandest people in the world, faithful, generous and devoted. You never knew them evidently. What, still murmuring? It would be a bad precedent to establish in church government, do I hear you say. Not at all. The extraordinary sometimes happens. Why, at one time a clerical faction in Rome sought to enslave the Catholic Church in Ireland by making it subservient to the political interests of England. Cardinal Quarantotti, Prefect of the Propaganda, ordered the Irish clergy to submit. The Irish bishops were ready to do so until the people, led by O'Connell, gave vent to their indignation. How dare Quarantotti dictate to the people of Ireland, said O'Connell. The people won and brought a cardinal to his knees, mind you. Wonder not then at their resistance to your rulings. You understood they were always a submissive and tractable people. Rev. Mr. Gough has told you so, but do not believe him. That gentleman knows little of the character or genius of the Irish people. He doubtless never read of their spirited remonstrance addressed to Pope John XXII., nor of their contemptuous repudiation of the Adrian bull, nor again of the Simeoni circular of recent times. The Irish have proven themselves a very discerning people. Treat them with respect and kindness and a more devoted people never gathered round a bishop's chair. Treat them with scorn and contempt and the once proud people of Banba will resent an insult from a Pope.

Notwithstanding this timely warning, the bishop fulfilled his threat and formally pronounced excommunication against the parishioners and their sympathizers. The following is the text of the bishop's letter:

ALL WHO ATTEMPT TO PREVENT FATHER CLUSE'S ENTRY INTO ST. PATRICK'S RECEIVE THE CHURCH'S SEVEREST PENALTY.

Every member of St. Patrick's Parish, East St. Louis, or subject of the diocese of Belleville, who, by deed or word of mouth, shall prevent or attempt to prevent Father Cluse's entry to St. Patrick's Church after noon next Wednesday will be excommunicated. This is a text of a letter by the bishop, which will be read in the Catholic churches of East St. Louis to-day. The letter reads as follows:

Dear Fathers and Beloved Children of the Laity of the Diocese of Belleville: Most of you have heard of the troubles existing in St. Patrick's congregation, East St. Louis.

The originators and abettors of the open and scandalous rebellion against the lawful ecclesiastical authority in St. Patrick's congregation, East St. Louis, are contumaciously persisting in their so utterly and manifestly unjust, un-Christian and un-Catholic proceedings. They continue to maintain guards* about St.

*The real motive of the parishioners in maintaining guards around the church was a most moral one. In the first place, such was the excitement and indignation of the people against the Bishop of Belleville and his appointee for St. Patrick's, that were they to enter the premises serious consequences could be looked for.

In writing to the Most Rev. Apostolic Delegate, the parishioners declared: "If we were to permit him to enter the Sanctuary of St. Patrick's Church, a scandal would be sure to follow that would make its abettors shudder."

Then some unscrupulous enemies of the congregation might have destroyed the valuable property and imputed the act to the congregation and thus bring odium upon an upright people.

Patrick's Church and parsonage, to prevent the lawful rector, the Very Reverend W. Cluse, V. G., from the proper discharge of his sacred duties for the welfare of his flock. During many weeks they have in great obstinacy refused to listen to the beseeching, warning and threatening voice of the Church, whose Divine founder, Jesus Christ, our Lord and Savior, has declared: "If he (thy brother) will not hear the Church, let him be to thee as a heathen and a publican." The time of mercy and forbearance is at an end. As bishop of the diocese, I am necessitated for the cause of justice, for the safeguard of ecclesiastical authority, for the good of religion, to have recourse to the extreme measure of inflicting the severe punishment of the Church on the guilty ones.

It is, therefore, with a bleeding heart, but in fulfillment of my sacred duty, that I hereby publish the following decree: All those members of St. Patrick's congregation, East St. Louis, Ill., or any other subjects of the diocese of Belleville, Ill., who, after midday of Wednesday next, the ninth day of August, by counsel, approval or deed, will abet the rebellion now existing in St. Patrick's congregation, East St. Louis, Ill., will help in preventing the lawful rector from fulfilling his duties by officiating in St. Patrick's Church and occupying the pastoral residence without molestation, shall by the very fact of such counsel, approval or help given, or such deed performed, be excommunicated from the Roman Catholic Church.

As such abettors shall be considered:

1. All those who act as committees formed for the purpose of keeping up the rebellion.

2. All those who by word of mouth, writing or printing, give counsel, or approval or encouragement for the rebellion.

3. All those who attend meetings for the purpose of maintaining the rebellion.

4. All those who contribute material means for the expenses of the rebellion.

5. All those who act as guards for the premises of St. Patrick's Church, to keep away the lawful rector.

6. All those who in any way intimidate others from submitting to lawful ecclesiastical authority.

This communication has among others the following effect.

1. A person thus excommunicated cannot receive the sacraments of the Church before he or she has repented, retracted before witnesses, and been absolved from the excommunication by the bishop of the diocese, or by a priest designated by him.

2. The excommunicated person is forbidden to assist at mass and other public services held in church or chapel, even on Sundays and holidays of obligation.

3. If a person dies under the censure of this excommunication, he or she cannot receive Christian burial and cannot be interred in consecrated ground.

I hope and pray that before next Wednesday the lawful rector be permitted to take charge of St. Patrick's Church and parochial residence. If such should not be the case, I admonish all the faithful parishioners of St. Patrick's Church to endeavor as best they can to fulfill their duty by hearing mass on days of obligation in some neighboring church or chapel until that happy time returns, when mass again will

MR. JAMES FRANCIS MAHER.

Mr. James Francis Maher, as his name would indicate, was no backslider when the rights of his people were threatened. He came from stock that never yielded to tyranny, being a near relative of that famous champion of Irish liberty—Maher of the Sword.

MR. JOHN HEFFRON.

If we were called upon to decide who rendered the most conspicuous services in the controversy just ended, we would unhesitatingly point to Mr. Heffron as being among the few who planted the first battery and directed its fire with unabated vigor until the white flag was hoisted by the enemy, and ample reparation made for their attempted invasion of the rights of the people. From what is said of him by those who know him best, his future seems bright indeed.

be celebrated in their own church. The Very Reverend W. Cluse, V. G., rector of St. Patrick's Church, continues to reside at St. Mary's Hospital, corner of Eighth street and Missouri avenue, to attend to the wants of his parishioners. I have directed him to perform baptisms, marriages and funerals or other sacerdotal functions, either at the chapel of St. Mary's Hospital, or in any one of the other four churches in East St. Louis.

I implore on all of you the abundance of God's graces.

Given at Belleville, this third day of August, 1899.

JOHN JANSSEN, Bishop of Belleville.

N. B.—This is to be read in the churches of the diocese next Sunday.

If the bishop expected to arouse a religious consternation by this mad act, he soon became sorely disappointed. On the same day a message came from —— to hold fast and to disregard the excommunication. Later a letter was received by the committee in which this advice was repeated, and assurance given that the bishops and priests of the country would stand by them.

The following is the published account of their Catholic and dignified response to his ineffectual maledictions.

PARISHIONERS IGNORE BISHOP JANSSEN'S ACTION AND SAY THEIR PRAYERS AS USUAL.—GREAT GATHERING AT CHURCH.—ATTENDANCE AT THE MORNING SERVICE, THE LARGEST ON RECORD.—LETTERS OF SYMPATHY FROM OTHER PARISHES.

"Members of St. Patrick's Church in East St. Louis yesterday ignored Bishop Janssen's action in excommunicating them.

The largest crowd ever in attendance at a Sunday service gathered at the church in the morning. There was no mass and no music from the big organ. Priest and choir also were lacking, but the parishioners who had been excommunicated because they would not accept Father Cluse as their pastor, met in the church and said their prayers just as if they were at peace with the bishop and all the world.

Although cast off from the church, (pardon reporter's theology) these Irish people, fighting for what they term their rights, devoted themselves to passionate prayer, some for an hour, and some even a longer time.

Before and after the prayers the members of the church gathered in groups on the outside and in the churchyard and discussed the situation. Some had not been able to attend the meetings and they spoke of the accounts in the newspapers.

There were few of the members of St. Patrick's Church in attendance at the services at the other churches. Especially was this true at St. Mary's Church,

where many have been attending since the church to which they belong has been without a priest.

At St. Mary's Church there are a number of sympathizers with St. Patrick's Church. These disregard the ban of excommunication placed on them as sympathizers. They say that they do not believe that it is correct, and that they think it is against the laws of the Roman Catholic Church, and therefore they will not submit to it.

Members of the St. Patrick's parish have received letters from members of other parishes throughout Illinois, and some from even other States. All these letters advise the parishioners to stand up for their rights, and not to submit to the bishop's appointment of Father Cluse under any circumstances. These letters say that the writers are in perfect sympathy with the movement in St. Patrick's Church, and they do not fear excommunication because of the views they hold on this subject."

Certain priests permitted themselves to be interviewed on the question of the force and meaning of the word excommunication, and its application to the case. Be it said to their credit that all with one exception pronounced Bishop Janssen's sentence of excommunication undeserved. The exception was a German-American fledgeling from St. Louis who knows as much on the question as he does of esoteric Buddhism. This theological tenderfoot associated it with the damnation of the soul. "The church teaches," says this learned divine, "that to die without its blessings means the loss of the soul." That the Archbishop permits this young theologue to run at large surpasses comprehension. Father Kielty, whose letter we publish elsewhere, being interviewed on this question, gave out the following:

I think the affair at East St. Louis is a very melancholy one. The quarrel, of which Bishop Janssen is obviously the cause, is a great scandal in the church, and is in its own way doing great harm, and something should be done to put an end to it. It does more harm to Catholicity than three Bob Ingersolls. Ingersoll's bark was worse than his bite, and his speeches nothing more than a rehash of the utterances of Voltaire and Tom Paine, dressed up in an oratorical way to please a modern American audience.

Scarcely have we begun to sing Te Deums, when we are forced to return to our Misereres. Scarcely is one quarrel ended when another begins. Scarcely have we gained a triumph when we are visited by a scandal. But we must bear in mind that this is a world of conflict and of vicissitude amid the conflict.

The people consider Bishop Janssen's excommunication to be unjust, and, therefore, do not feel themselves obliged to heed it. I read somewhere that an unjust excommunication, though it cannot do spiritual harm, must, nevertheless, be observed until it is set aside by an appeal.

My opinion is that an unjust sentence can hurt no one before God. I trust the people of St. Patrick's Parish in East St. Louis shall find pardon for having manifested their great desire to have a pastor of their own race and blood in preference to one who is hostile to them.

There is in this matter, I think, more of the national spirit than of the Catholic. It is an unseemly thing to place over an Irish-American parish a German priest who belongs to an association whose object is to sustain the German language.

This nationalism which exists in the diocese of Belleville, is opposed to and destructive of all Catholicity. These men will treat others as strangers. How can others not of their union make common cause with such extreme national bishops and priests?

It is passing strange that because an Irish-American congregation declined to accept a German national priest it is excommunicated.

Such a reason for excommunication is unheard of.

Not unfrequently this nationalism develops sectional and sectarian tendencies baleful to humanity as a whole. All come here to seek a home. It is said that it is out of place for Bishop Janssen to belong to any particular national verein, since in his diocese there are Irishmen, Dutchmen, Scandinavians, and Germans, who came here to build up a great nation. The priests who come to America from Germany and Ireland ought, I think, to come here as so many St. Bonifaces and St. Patricks, preaching Catholic unity and seeking to bring all into the kingdom of God—the Church. This is America and never will be anything else. I often said and I repeat now that any one who does not like America should return whence he came.

The East St. Louis people have the sympathy of all classes, Catholic and non-Catholic. Let me say to you that few Catholic laymen and certainly no non-Catholic can possibly understand the working of Catholic church government. The power of a Catholic bishop is practically unlimited. His power to act in the most unlimited manner, to crush, to break down the spirit and health of those under his rule, may each and all be exercised without even the least public

suspicion of injustice and tyranny. Again, another need of the Catholic Church in America is more Christianity and less show, less talk and more prayers.

It is my opinion that the time has come when men must speak out against evil oppression whether ecclesiastical or civil if they would save their souls. We must always bear well in mind that the doctrines of the Catholic Church are one thing and the sins and shortcomings of individual members are another. The laity are made to know, as in this instance, that no bishop, no priest, is personally infallible. It is a device of the evil one to cover sin when men try to hide the evil deeds they do under the pretext that to condemn evil is to condemn the church.

There is a time when silence becomes a participation in crime, and when men can only save the Church, which they certainly love, by denouncing the dangers which threaten her progress.

"Has excommunication ever been used in St. Louis?" was asked.

"Never," was the answer.

"Is there any other instance of so large a body of Catholics as that at St. Patrick's Church being excommunicated at one blow?"

"None that I know in a missionary country. The method of excommunication 'in globo,' to my idea, cannot be used in a missionary country like America."

"Is a regular form of words used in an edict of excommunication?"

"Yes, a regular form is laid down in the books on canonical law. The person who is excommunicated must be named directly." Thus spoke Fr. Kielty.

The learned D'Avino, in his ecclesiastical encyclopedia, at the word "excommunication," lays down this principle:

"If a censure is evidently null, such as one pronounced after a legitimate appeal, or which was founded upon an intolerable mistake, it has no effect before God or man. And consequently, there is no need of absolution from it. And as its nullity is thoroughly notorious, there is not any obligation to pay heed to it, even outwardly."

There is an old German proverb, which is very applicable in this case. "Es schlagt nicht immer ein wenn's donnert."*

The calm indifference with which the parishioners treated this sentence of excommunication much perplexed his lordship. He had now launched out into the

*"A bolt does not always fall when it thunders."

deep, and begun to encounter dangerous rocks which should awaken within him a salutary fear. It is a remark of Pascal's, that those who are being drifted away by a current at sea never know how fast they are being swept away from their course until they come across some rock or fixed object, when they then at once discover their true predicament. This is doubtless true of Bishop Janssen. Trained in the narrow school of Germanism, he had never come to consider any other phase of the church. To him the Priester Verein was a great propaganda, whose mandates he religiously executed. The American and Irish claims for recognition in the government of the church were unholy thoughts savoring of Americanism. And in this delusive course did he sail until he struck upon the awakening realities that there are other than German interests to be conserved and promoted in this country—paramount interests which a true bishop should ever have at heart.

"Don't blame the bishop," wrote the editor of the *Watchman*. "He made a mistake—a very grave and costly mistake, which no one deplores now more than himself. His counsel was to blame for that mistake more than himself."

This is a remarkably weak defense of his lordship of Belleville. The bishop is the shepherd of our souls; the sworn champion of justice and right.*

The plea put forth by the kind editor, that if Father Cluse would resign, he could thus extricate his friend, the bishop, from his dilemma, is another specious argument, which does not stand the test of sound reasoning. The truth is Father Cluse suffered the severest criticism, and to be almost pilloried, to sustain the bishop's contention in the case. While the bishop entertained the hope of winning, it would be disloyal and ungenerous on the part of Father Cluse to resign, and that vain hope the bishop cherished until the fatal message came, ordering the withdrawal of Father Cluse's name as pastor of St. Patrick's.

Great must have been the dismay that fell upon the camps of the Cahensleyites on that day of doom.

"If you have tears, prepare to shed them now."

We can imagine Father Cluse falling upon the neck of his episcopal friend and crying out:

"O this is the poison of deep grief."

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* It is related of St. Bernard that when told such a one was pious, the Saint remarked: "He will do splendidly for the Monastery." When told that another was learned he commended him for the position of teacher and preacher; when a third was spoken of as prudent, "There is a proper person," he remarked, "for a bishopric."

To which his Lordship responded:

"Weep I cannot;
But my heart bleeds."

Father Gough, aside:

"Let that grieve him. Some griefs are med'cinable."

A certain clergyman, present at the scene, and partial to Horatian Satires, added:

"Jubeas esse miserum quatenus facit id libenter."*

* Let him be miserable since he does it willingly.

MR. MICHAEL F. O'BRIEN.

Mr. O'Brien is entitled to the respect of young and old for the effective services rendered by him in this cause. Although his business required his personal attention almost constantly, yet he never absented himself from a single meeting, and was liberal in his cash donations to stimulate and encourage the good work He has made a place for himself among the progressive young men of East St. Louis.

MADE A VIRTUE OF NECESSITY.

To screen his friend from so public a humiliation, Father Cluse resolved to formally resign.

East St. Louis, Aug. 30, 1899.

Right Reverend J. Janssen, Bishop of Belleville:

Right Reverend and Dear Bishop—In the summer of the year 1862 the first Archbishop of Cincinnati, the Most Reverend John B. Purcell, and the first Archbishop, then Bishop, of Philadelphia, the Right Reverend Frederic Wood, visited the city of Muenster, in Westphalia, on their return from Rome. With the eager hope of inducing some aspirants of (to) the holy priesthood to devote their future priestly labors to the United States of America, they visited three episcopal institutions, accompanied by Bishop of Muenster, the Right Reverend John George Mueller. I was, at that time, studying in one of them, the Ludgerianum, named after Muenster's first Bishop, St. Ludger. In his Latin address to the students, Archbishop Purcell touchingly portrayed the vast field of labor and the great scarcity of priests in the Lord's vineyard across the Atlantic. "Venite ad nos in Americam; ubi animae salvandae, ibi patria sacerdotis." Thus pleaded the zealous Archbishop, and his earnest appeal did not fail to thrill many a youthful heart. These truly apostolic words became imprinted upon my mind and germinated in me the desire to one day labor as a priest of God in the United States of North America. Four years later I crossed the Atlantic, finished my theological studies, and, having learned the language of the country, was ordained priest to work in the Church of God in America, for Americans, no matter of what nationality. The first thirteen years of my priesthood were devoted to Catholics who, for by far the greater part were of Irish descent; afterwards I had charge of Catholics of German descent.

When, about five months ago, your Lordship asked me if I would be willing to resign the irremovable rectorship which I held at Germantown and take charge of St. Patrick's congregation of East St. Louis, I consented to do so. I called to mind Archbishop Purcell's words, heard in my college days: "Come to us to America; where souls can be saved, there is the home for a priest."

I confidently hoped that, leaving in submission to my bishop's wish, the parish which afforded me a happy home for seventeen years, I should surely find a home again there, where, in his opinion, souls might be saved through my ministry. Besides, I was fully conscious that parishioners whose ancestors hailed

from Erin's sainted soil, evangelized by St. Patrick, were as dear to me as those whose ancestors, like my own, had lived and died in the land hallowed by the blood of St. Boniface; that I could bring to the former the very same priestly zeal, love and affection and genuine sympathy as to the latter; and that Ireland's great apostle, as patron saint of my church and parish, would find in me a client as loyal and devoted as Germany's martyred apostle had, whom then I venerated as patron saint of my church and parish. On the eighteenth day of last May I left my former home, ready to commence my priestly labors for the parishioners of St. Patrick's congregation of East St. Louis, intrusted to my pastoral care. But, alas, during more than three months, narrow-minded national prejudice, as un-Catholic and un-American as it is despicable and detrimental in every respect, basely inflamed and eagerly fed by a few individuals, has incredibly succeeded in open rebellion to keep the lawful pastor from entering the church, there to offer up the Holy Sacrifice of the Mass, to administer the holy sacraments, to preach the word of God, to labor for the salvation of immortal souls.

In vain [did] the representative of the Holy Father has admonished [admonish] and entreated [entreat]. The actual infliction of the severest censure of the church has been defied and disdained by the few instigators and abettors of the rebellion. There is no home for a priest in a parish while thus his best endeavors to work for the honor of God and the salvation of souls are most scandalously frustrated. Too long the whole of the congregation has been subjected to heart-rending distress and spiritual losses through the guilt of a few.

The timely recommencement [reopening] of St. Patrick's parochial school, in the beginning of next month, is of paramount importance—an absolute necessity. Therefore, I must respectfully beg, my dear bishop, to hereby tender you my resignation as rector of St. Patrick's congregation of East St. Louis, Ill., and in all earnestness beseech you to accept it. I hope that the enormous scandal which has lasted so long may be removed, that by the reopening of the parochial school the children may not be deprived of the inestimable blessing of Catholic education, that the salvation of all who are of good will may be secured, and peace and harmony restored. With sentiments of the highest esteem, I remain, dear bishop, your humble servant, W. Cluse, V. G.

Waiving for the present the acceptance of the resignation of the Very Reverend W. Cluse. V. G., as rector of St. Patrick's congregation of East St. Louis, I refer the matter of the difficulties in said congregation for final decision to His Excellency, the Apostolic Delegate, at Washington, D. C. Meanwhile, especially in order that the parochial school may be opened without delay, I appoint the Reverend J. Harkins as administrator of St. Patrick's congregation of East St. Louis.

Given at Belleville, Ill., this thirty-first day of August, 1899.

John Janssen, Bishop of Belleville.

What a beautiful example of humility and spiritual condescension is here given us by the resignation of Father Cluse, and the waiver of Bishop Janssen in reference thereto. Why did Burke tell us that the age of chivalry is gone?

When Father Cluse voluntarily (?) resigned the pastorate of St. Patrick's, the parishioners met in vast numbers to discuss the matter. The following is the press account of the meeting:

"More than 2,000 men, women and children gathered in St. Patrick's Church yard, East St. Louis, last evening, to discuss the resignation of Vicar-General Cluse, as rector of the parish, and the appointment of Father Harkins as administrator. There were handshakings and good old Irish congratulations.

The meeting had been called for eight o'clock, but half an hour before that time the crowd had taken every bit of available space. The late-comers climbed over fences and on to points of vantage on the church and the parochial residence adjoining. Many were unable to get into the yard and these filled the pavement and street in front of the church.

The meeting was called to order by Patrick Wallace, and M. J. Walsh was chosen secretary. Dennis McCarthy made the first talk. He spoke of the letter of the bishop, notifying the parishioners that Father Cluse had resigned, and that Father Harkins had been appointed administrator. Cheers which were loud and long interrupted his talk at frequent intervals.

P. B. Cusack and City Attorney Daniel McGlynn followed. Both advised the parishioners to accept the bishop's appointment of Father Harkins as administrator until the trouble could be settled by Mgr. Martinelli at Washington.

At the conclusion of Mr. McGlynn's remarks, Doctor John Stack introduced a set of resolutions which he read and which were unanimously adopted. The resolutions follow:

WHEREAS, The members of St. Patrick's congregation have learned with inexpressible satisfaction of the resignation of the Reverend W. Cluse, as rector of St. Patrick's congregation; and,

WHEREAS, The Reverend J. Harkins, rector of St. Mary's congregation, this city, an Irish-American priest, who is a credit to the Church, and beloved by all who know him, has been appointed administrator of this congregation; and,

WHEREAS, Said resignation and appointment practically terminates the long and unpleasant controversy between this congregation and his Lordship, the Right Reverend J. Janssen, Bishop of Belleville, which controversy we have so sincerely deplored, and for the settlement of which we thank Almighty God from the bottom of our hearts; and,

WHEREAS, Our contention has been for an Irish or Irish-American priest; therefore be it

Resolved, By the members of St. Patrick's congregation, in mass meeting assembled, that without reservation or condition, we accept and submit to the appointment of the Reverend J. Harkins as administrator by his Lordship, in Belleville, and pledge ourselves to greater effort in the future in behalf of our beloved parish and our holy mother Church; be it further

Resolved, That we hold ourselves in readiness to promptly and fully comply with every demand, and obey with alacrity every request of the newly appointed

administrator, whom we welcome to our midst with open arms, and assure him of a genuine Irish welcome.

M. J. Walsh and Thomas Hanifan followed with short talks. Mr. Hanifan said that the appointment of Father Harkins as administrator was highly satisfactory, and that he hoped that the church would soon be provided with a permanent Irish priest.

The American and Irish flags floated from the flagstaff and parts of the church.

Father Harkins was notified that he would be accepted as administrator to the parish, and arrangements made to withdraw the guards from the church property. The parochial school was opened and peace reigned once more.

A committee was appointed to go in carriages to Father Harkins' parochial residence and escort him to the St. Patrick's parochial residence where he was duly installed as administrator of the parish.

The reception committee and escort was composed of Messrs. James Goff, Thomas Doyle, Thomas Irwin, Thomas Hanifan, Dr. John Stack, M. J. Walsh, Daniel McGlynn and Patrick McKane."

And thus a far-reaching victory was won, or, at least, was in sight. Some episcopal manoeuverings were to be gone through ere the lowering of the nationalistic flag. It would never do, so the bishop thought, to permit his sentence of excommunication to pass down "into innocuous desuetude." He would withdraw his ineffectual fulmination in a formal manner, and on terms most humiliating to his proud opponents. Accordingly a paper is prepared, to be signed by the members of the parish, admitting that they had been wrong in disobeying the ecclesiastical authorities, asking forgiveness and promising that in future their conduct would be along the lines of obedience to Church authorities. The introduction of this document was the height of audacity and infamous dishonesty. The parishioners, though determined never to surrender, yearned for peace and ecclesiastical harmony. They were ready to conform to any empty formality to end the tedious conflict. They learned that it was an indispensible condition in the final adjustment of the case. With this view many of the parishioners, and among them some of their prominent leaders, signed the document. They did so, however, under more than a mere protest. They boldly stated that they would renew the fight on the morrow under similar circumstances. And, sad to say, two clergymen stood by giving moral support, as it were, to the bishop's policy.

We learn from Lord Bacon not to think that God can be served or pleased "with the unclean sacrifice of a lie."

A bishop who would have recourse to such methods of escape from the humiliation of defeat, should get himself to a monastery to acquire the fear of God. Some pious ninny will doubtless condemn the writer for exposing falsehood and rascality in holy places. Listen to the advice of the broadminded Leo XIII. When investigating the Vatican records Pope Leo XIII. said to Dom. Gasquet, the librarian, "publish everything of interest—everything, whether it tends to the discredit or credit of the ecclesiastical authorities; for you may be sure that if the Gospel had been written in our day the treachery of Judas and the denial of St. Peter would have been suppressed for fear of scandalizing weak consciences." So Lord Halifax told the English Church Union.

At last appeared the long-looked-for announcement that St. Patrick's Church gets a representative and acceptable priest. Bishop Janssen appoints Father Charles Sweeny as rector, and thus ends a great public scandal which will never be forgotten by a suffering people, who have borne the burden of a mighty contest against a great and threatening evil affecting the Catholic Church in America.

As a corollary to the history of this celebrated case, comes the astonishing news that the final decision emanated from Rome and not from Washington.

The *Republic*, of October 25th, gives the following evidently authentic information:

ROME SAYS BISHOP JANSSEN ERRED.—HOLDS THAT THE EXCOMMUNICATION OF ST. PATRICK'S PARISHIONERS WAS NOT DESERVED.
A FAR-REACHING DECISION.

"According to a cablegram received last night by the *Republic* from Rome, the decision which settled the dispute between St. Patrick's parishioners in East St. Louis and Bishop Janssen of Belleville, emanated from the Propaganda at Rome, to whom it was not generally known that the grievances of the congregation had been carried.

The decision is considered far-reaching in its effect, and it is thought that it will do away with all future conflict between bishops and their flocks concerning the appointment of pastors.

It also explains the final action of Bishop Janssen in his settlement of the St. Patrick's Church controversy. The parishioners have never known that the case was decided at Rome. They were under the impression that Mgr. Martinelli, the Papal Delegate, had acted as judge in the case, and drafted the opinion which was instrumental in bringing about the settlement of the differences.

Strange to say at the time the supposed decision of Mgr. Martinelli reached East St. Louis, every effort to obtain a copy of it proved futile. All that the

parishioners were told was that Father Cluse would resign according to the terms of the decision, and that Father Sweeney would be the pastor of the church.

The text of the decision is in this cablegram from Rome:

The following is the full text of the official instructions from Cardinal Ledochowski to the Bishop of Belleville, Ill., bearing on the recent controversy in the Catholic Church of East St. Louis:

"Remove immediately the excommunication from the parish, as they do not deserve it. Get Father Cluse to resign, and appoint a pastor of their own nationality over them."

Cardinal Ledochowski is Cardinal Prefect of the Propaganda, to whom belongs the final settlement of all ecclesiastical controversies of this nature. There is no appeal from his ruling. It follows on these instructions that the general practice of the Church for the future in the United States will be that bishops must appoint pastors according to the nationality of congregations.

The Cahensleyite antipathy towards everything Irish cannot arise from any racial antagonism, for we see no traces of it outside this narrow school of nationalism. This unsocial and irreligious condition is brought about by the efforts of a Cahensleyite press and the imprudent utterances of Cahensleyite bishops.

Bishop Baltes, in his day, raved at almost every society bearing an Irish character. "The Ancient Order of Hibernians" incurred his chief wrath, next came the "Hibernian Benevolent," the "Emerald Beneficial Association," and, wonderful to relate, the "Roman Catholic Total Abstinence Society." Even the "Knights of St. Patrick" did not escape his wrathful condemnation.

It is really pitiable to see a Roman Catholic Bishop "play such fantastic tricks before high heaven."

Some years ago the Archbishops of the country, in convention assembled, at [illegible]delphia, declared most approvingly of this very order—the A. O. H.

[illegible]here is not a more public-spirited body of Catholic men in this country than this very Order, whose members would die in defence of the faith when their Cahensleyite traducers would offer incense to Jupiter.

Bishop Fi[illegible]s, of Leavenworth, attempted some years ago to play the same role towards the Ancient Order of Hibernians and other kindred societies. We have always considered him a nice, poor man, but we have never gotten over the scandal of elevating a green G[illegible]man monk to the American Bishopric. We consider it a mortal sin on the part of those who maliciously considered the interests of Germany rather than those of the C[illegible]holic Church in America.

Bishop Blondel, of [illegible]. Montana, though not a Cahensleyite, is narrow enough to see through a [illegible]ole with both eyes—to use a Braun figure. We hope the people will conver[illegible] to a broader and more practical view of his duty —to make himself all to al[illegible]gain all.

O. R.

We notice in an article in the *Republic* of January 30th, just as we were going to press, that in his mad desire to humiliate the parishioners of St. Patrick's parish and exasperate them to deeds unbecoming good Catholics and law abiding citizens, Bishop Janssen is again attempting to force the church choir to play German music at the masses to this exclusively Irish congregation.

What manner of man must he be? How long will this bishop, seemingly made insane by worshiping at the shrine of Cahensleyism, be permitted to tyrannize over those people? Will our Apostolic Delegate, whose wisdom and fairness is so well established, suffer this madman to drive those people away from the Church because they refuse to be annexed to his Priester Verein?

It will be remembered that Bishop Janssen attempted the introduction of German music in St. Patrick's church during the life of our lamented friend, Father O'Halloran, and actually succeeded in persuading the leader of the choir to use it without the knowledge or consent of the priest; but true to his patriotic instincts, as soon as that Cicilian sound fell upon his ears while offering up the holy sacrifice of the mass, he turned on the altar, and pointing to the choir, said in a manner never to be forgotten by the choir or congregation, "Stop that, non of that here; American music is good enough for me." And thanks y[illegible] a [illegible]u-sand everlasting thanks, to the members of that splendid choir. Th[illegible] y would not insult his memory by yielding to the unwarranted order of Bish[illegible] Janssen to substitute German for American music. May their lives be long [illegible]d happy and their offsprings rise to fame.

POSTSCRIPT.

The court fool of the serio-comic phase of this affair was a Rev. Mr. Gough, who thrust himself into the contest in a most unwarranted and ludicrous manner. He wrote a letter to one of the leaders of the opposition assuring him that the spirit of the late Father O'Halloran had appeared to him five times, manifesting great unrest over the conduct of his former parishioners. The ghost asked how was D——, and the spiritualistic medium from Belleville responded that he was doing well. I am glad to hear it, said the ghost, and then melted into thin air.

Finding that the spiritualistic document only provoked contempt on the part of St. Patrick's parishioners, he next let loose on them the dogs of war. The *Post-Dispatch* of June 27th, which contained his intemperate attack, thus refers to it:

"The parishioners of St. Patrick's Church, East St. Louis, are attacked from a new and unexpected quarter. An irate priest of their own nationality denounces them and calls them un-American, un-patriotic, un-Christian—an unprincipled degenerate set. He declares that they are in an anarchistic state, and that there is a total absence of all respect, order and decency."

Among the shameless falsehoods stated by this Jack-o-the-lantern from Belleville, and repeated by Rev. Koenig and Herr Kirk of the East St. Louis *Journal*, is that he was forced to declare emphatically to the bishop that he would not accept the rectorship of St. Patrick's. This plainly implies that he was offered the position. Now Bishop Janssen declared emphatically to a priest of his diocese that he did not offer the aforesaid rectorship to Rev. Gough. To whom shall we impute the emphatic falsehood?

The St. Patrick's Church Committee, consisting of W. J. Broderick, President; P. J. Wallace, Vice-President; Dr. J. Stack, Recording Secretary; M. J. Walsh, Corresponding Secretary; W. J. Heily, Treasurer; James Goff and Thomas Doyle,

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Trustees, drew up a caustic reply to the slanderous allegations of Father Gough. When his Reverence from Monahan saw himself as others see him, he grew furious, had hay in his horns, as Horace would say. He revelled in personal abuse in a most indecent style unbecoming a gentleman, not to say a priest.

Father Gough's reply was as the effort of the fly in the cobweb, entangling him the more he labored to justify his conduct.

M. J. Walsh, President of the Catholic Knights of Illinois, replied to the "irate priest" in the columns of the *Post-Dispatch*, as follows:

My reason for answering Father Gough is that he attacked me personally because I signed an answer to him, as a member of the committee selected by the parishioners of St. Patrick's congregation to do their bidding and carry out their wishes. The answer, as signed by the committee, was from the parishioners and not from the committee, as he would have the public believe.

After the gentlemen of our parish defeated him in argument, he then tries to get revenge for his whipping from the ladies and children, and if he should succeed, he will next try the babies. He says he "is a priest of God," but from his language on the altar last Sunday in regard to the people of St. Patrick's Parish, I would not take him for such. Good priests of the Catholic Church mind their own business and attend to their religious duties. Wherever they travel they wear the Roman collar and don't go in disguise. He speaks of his nationality as an American. He finds great fault with Irish people who were born in the counties of Cork and Kerry, the birthplace of Daniel O'Connel, the Catholic emancipator.

Now, why does this man trouble himself so much about our local affairs? We have not asked him. Is he trying to get our mothers, wives and daughters to join in his spiritualistic class and leave mother church and believe in his dreams and spirit rappings, and he professing to be a Catholic priest? I have in my possession letters from him where he states plainly that our late lamented Father O'Halloran appeared to him five times and was in much trouble, and that if I would turn traitor to St. Patrick's Parish by helping to allow a German priest for its pastor, it would be all well with our dear deceased pastor's soul. Does he not know that he, Rev. Mr. Gough more than any living man was the one who stirred up all this strife? For the past eight years that I have known him his whole subject of conversation would be about the Germans; how mean they were treating him, and that if he celebrated mass [illegible] fast or too slow how they would run to the Bishop and report him, and how the Bishop would take the week he selected for his church fairs from him and give it to the Germans and make him hold his at another time, and he never let anything go by without accusing him of it, and he never had a good word for his superiors, and they were leading him a dog's life, and how on one occasion he asked for his release from the diocese. He was the first rebel, and now that he has succeeded in stirring up this strife, he is the first traitor to all those who believe his story.

From the bad faith in which he acted, not only toward this congregation, but towards the Bishop, I would not be surprised to learn of his expulsion from the diocese. Then it would be in order for him to establish a spiritualistic church and have all the seances he may desire.

M. J. Walsh,
332 Collinsville Avenue.

DR. STACK TO FR. GOUGH.—ABOUT THE PRIESTER-VEREIN.

Dr. John Stack, of St. Patrick's Parish, East St. Louis, has asked the Post-Dispatch the courtesy of space for the publication of the following reply to Rev. Father Gough's letter:

Dear Father Gough:—As you have in your letter of June 29th so kindly referred to me as a good man, I hope you will pardon my addressing you as Dear Father, which I hope you will understand to mean the priest and not the man.

You say you are an American. So am I, and it is for that reason I protest against the appointment of Father Cluse. If Father Cluse was a true American or a Roman Catholic priest, would he be such a prominent member of the Priester-Verein? If he were a true American he would not be permitted to join the Priester-Verein, which is an organization of German priests, with its officers, etc., who pledge themselves to work for the advancement of each other, of German interests, and of the beloved German mother tongue. Shame on them to use their religion for such ulterior motives. If the Priester-Verein is to control the Catholic religion in America, and its members administer the faith in the interest of Germany, I say I want none of it. I may be classed as a degenerate for clinging to the Roman Catholic in preference to the German Catholic religion; but, where, in the Belleville diocese, where the bishop himself is pledged to work for German interests and where he has fulfilled that pledge nobly, could one find the Roman Catholic religion if the Priester-Verein with its standard bearer, Bishop Janssen, had not been stopped.

They have nearly every other church in the diocese and covet St. Patrick's, but there they calculated without their hosts, as they will never get that one.

As one of the most prominent members of the Priester-Verein, a priest in St. Louis, admitted:

The appointment was a terrible blunder. It was terrible, I suppose, from the fact that the machinations of the Priester-Verein would be exposed, and they are exposed, and the longer the fight continues the more will they be exposed.

This Priester-Verein is nothing less than an excrescence which has grown upon the Catholic Church, and has become so intolerant and treacherous, not only against ecclesiastical, but also against civil authority, that the strong arm of law would be justified in using extreme measures in wiping it out.

Space will not admit of a description of the directory of German Catholic priests.

You say Father Cluse speaks English. Well, I am glad of that, as that is more than the Bishop can do, who never thought enough of America to learn the language. How ridiculous you appear when you say that a member of this scheming organization can minister to an exclusively Irish-American congregation better than one who is pledged to work for God instead of German interests. Dear father, your reasoning powers must be dulled by lack of sleep due to the nocturnal visits of our late lamented pastor, which you claim to receive.

You enumerate several Irish-American parishes presided over by German-American priests—more Priester Verein—but how many exclusively German-American parishes presided over by Irish priests? How many cathedrals in this country where the German language is spoken exclusively, and where any other nationality cannot attend because they cannot understand the sermon? More good work of the standard bearer of the Priester-Verein.

You say I made my first communion in St. Henry's Church. I pronounce this a fabrication, and you know it, and even if I did, that was at the time when St. Henry's Church was a Roman Catholic Church, and not a German Catholic Church.

Again, how ridiculous, when you, who claim to be an American, would, as they did in mediaevil times, visit the sins of the parent on the child.

I attended school there when it was under the principalship of that staunch old Irishman, Humphrey Hartnet, and when it was a public school and maintained by general taxation.

I am glad you wrote this letter, as you have proven to us that our contention that the pastorate of our church was offered to three Irishmen was a subterfuge, as you say that the demands of the priests of the diocese of Belleville have made it necessary to establish the Vicar-General in East St. Louis. How many more reasons will you give for this "terrible blunder?"

Since you have undertaken the work of the Priester-Verein (as you are undoubtedly fulfilling the orders of the Bishop), you should have been better instructed.

They say Father Cluse was appointed because of his great executive ability and his great everything else, even his great love for the Irish, although a Priester-Vereiner.

You claim that great friendship existed between you and our late lamented pastor. The next time he appears to you ask him why he would not permit you to come into the room to see him but a short while before he died. Now, dear father, in the future stick to the truth. Never mind about the financial affairs of St. Patrick's.

Look up the records of St. Luke's after your administration of 13 years, and I don't think you will attempt to throw mud at anybody else. You offer as an excuse for your entering this controversy, that abuse was heaped upon you for fear you would be a candidate for this parish. If this were so, God knows the abuse was well put, and I am glad it had the desired effect; but again your reasoning seems fallacious, as you know you wrote a letter in the very beginning of this fight saying you would not be a candidate, and expressing a hope that this most excellent

congregation would receive a worthy successor to Father O'Halloran. Then "a most excellent congregation;" now, a set of degenerates, because we assert our rights and dare maintain them. Since you wrote those letters setting forth your belief in spirits, etc., you were deserving of any abuse which has been heaped upon you. I suppose you will be given a complimentary gallery seat the next meeting of the Priester-Verein for your loyalty to the cause.

Now, dear father, this is from me personally, and not as a representative of St. Patrick's congregation.

Dr. John Stack,
503½ Missouri Avenue.

AN OPEN LETTER.—ADDRESSED TO REVEREND FATHER JAMES GOUGH, OF ST. LUKE'S, BELLEVILLE.

East St. Louis, Ill., July 11, 1899.

In public prints published in Belleville and in St. Louis I find what purports to be an extract from a sermon delivered by you to your congregation on Sunday, June 25th. As I find no denial of these extraordinary utterances, I must assume that they were made as reported, and cannot allow them to pass unchallenged. The space I can reasonably expect to be allowed to occupy in this open letter precludes the possibility of a categorical reply to your tirade, and I shall confine myself to a few of your statements.

You call the desire of East St. Louis Catholics of St. Patrick's congregation to accept none other but an Irish priest, un-American and non-Catholic.

I wish to say to you that to protest and battle against wrong is never un-American, nor can it be non-Catholic. The power and glory to which the Catholic Church has attained is due to its unremittent, aggressive and heroic struggles for the right as seen by Catholics and taught by the church. Tyranny and oppress. are abhorrent both to the Catholic and American, and he would be a poor Americ n citizen and a poor Catholic who would bow to either.

You charge the East St. Louis Catholics of St. Patrick's with being an unprincipled and degenerate set, who have brought the blush of shame to the Catholics of America. This is indeed a serious charge. Who are the men and women that compose this degenerate set? They are those who, up to this time, have stood well in this community as among its best citizens, until you discovered their degeneracy. They are an important part of this community, which has brought East St. Louis from a mud village to its present state of prosperity, the pride of Illinois and the Queen City of Egypt. They are the men and women who had fought the battles of adversity and emerged conquerers.

They unprincipled! I challenge you to point out a community more devoted to the principles of morality, of honorable busines methods, aye, and of true religion, than the men and women of St. Patrick's congregation. This charge, sir, is false; shamefully unfounded.

I deny also that this congregation has been guilty of maligning the three Irish-American priests first in line of succession to the rectorship of St. Patrick's. The

demand of the congregation has been from the first, an Irish-American priest for this Irish-American congregation, and this is the head and front of our offending. There exists, it is true, or has existed, a preference for Father Downey; this preference, however, was humbly expressed in petitions, verbal and written, and I do not believe that even you will assert that an American citizen has not a right to express his preference to the appointing power; and it is simply untrue that the contention from the beginning has been, as you state, that they would have none but a "young priest lately from Ireland." No such demand was made, nor is intended to be made.

"After two years' practical administration of the gentleman they so badly want, the Bishop discovers the total absence of all respect, order and decency."

This charge that the men and women of this congregation are lacking in order and decency is too ridiculous to notice, were it not so vile. All who know anything about the members of this congregation must be astounded at the audacity which gives utterance to such falsehood.

You have not been drawn into this controversy. You have entered it of your own accord, and from the malignant spirit you evince, it would seem that you have entered it for some special purpose. Is it to curry favor with your superior, the Bishop, or do you hope to strengthen yourself with your own congregation?

If it is the first consideration, let me remind you: "Put not your faith in princes." If it is the second, I wish to say that you misjudge your congregation.

False, also, is your charge that the financial affairs of this parish have been mismanaged. All who know the facts, know that during Father O'Halloran's administration the financial condition of this parish has been changed from a deplorable state of bankruptcy to flourishing prosperity.

And during the last seven years, not two, as you stated, Father Downey has been the able co-adjuster of Father O'Halloran.

And now you will allow me to very briefly advise you of the true condition of the controversy.

When the question of choosing a successor to Father O'Halloran arose, the unanimous desire of the members of St. Patrick's congregation to have Father Downey appointed as his successor was made known to the Bishop in various ways. At that time no one dreamed that the Bishop intended to impose the now threatened indignity upon us. It is a well-recognized rule, and I believe a law of the church, that no rector shall be appointed ignorant of the language used in the congregation. This rule has been considered to go so far as to prohibit the appointment of an officiating priest of a different nationality from the congregation, where the congregation is all of the same nationality, as in this instance. Whether a law or not, it seems that the first principle of justice, equity and decency would require that the appointing power in making a selection would consult, or if that is asking too much, would aim to please those who are directly interested in the appointment, of those who are asked, not to commit their spiritual welfare to the appointee, but also to bear the entire burden of the expense of maintaining the church; but in this instance, with a high hand and lordly manner, the Bishop has declared that he will not heed the wishes of the parish, that he will not try to

please the members of the congregation, but having ascertained their wishes he will over-ride them, because he has the power to do so. He will "discipline," he will scourge them, he will deny them spiritual consolation when in distress, and deny them the holy sacrament when death claims them, unless they submit tamely and patiently to tyranny hitherto unknown in the annals of the church. I say to you it would be un-American, un-Catholic, unmanly to take any other course than that of opposition to this high-handed tyranny.

And, Reverend Sir, no power on earth can alter the determination of the members of St. Patrick's congregation to allow none other than an Irish-American priest to administer the affairs of this parish.

I regret exceedingly to have been compelled in this letter to use towards you terms which may seem harsh, but you have precipitated yourself into this arena with an ill-advised ardor, and have made such serious charges against the integrity, morality and decency of those of whom you seem to know but little, that you must take the consequences.

In conclusion, I pray you do not take amiss this advice: Confine your holy zeal to your own affairs and your own parish.

W. J. Broderick.

Thus were Rev. Mr. Gough's batteries silenced. He came to East St. Louis crying for mercy.—Poor Father Gough!

"The best and wholesomest spirits of the night envelope you."

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